PAPAL TEACHINGS

THE LITURGY

Selected and Arranged
by

THE BENEDICTINE MONKS OF SOLESMES

Translated by
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ST. PAUL EDITIONS

FOREWORD

The Sacred Liturgy is the life-blood of the Church, the society dedicated to praising our Lord God. "The Liturgy is Jesus Christ extended and communicated." It is Jesus Christ adoring His Father, together with all who adore in spirit and in truth. These He came to regain for His heavenly Father. In the Liturgy, a work at once divine and human and stamped with the mark of every Christian age, the whole race of man finds once more the meaning of its destiny; from it all men draw life as from life's very source and fully attain their final end. "In the Liturgy the Holy Spirit has skillfully concentrated and perpetuated and diffused throughout the whole Body of Christ the complete plenitude of Redemption's works and all the Church's past, present and future supernatural riches."

From this we understand why for the past one hundred years the Roman Pontiffs have happily noted and encouraged the liturgical revival of which we are the beneficiaries. Of that revival Pope Pius XII in his Encyclical Mediator Dei *constituted himself teacher and guide. In that matchless document the holy Pontiff carried on the sublime tradition of Benedict XIV and above all of St. Pius X, the Pope of the Eucharist and Sacred Music.*

Centuries of narrow individualism had obscured from many the Church's traditional teaching concerning the faithful's need for active participation in acts of divine worship, for their intelligent and generous cooperation in parish liturgy and for their frequent reception of the Sacraments, especially of the Holy Eucharist. From a renewal of such participation will flow a striking increase of spiritual fervor for each individual soul and for the Church.

INTRODUCTION

HOW THE DOCUMENTS ARE PRESENTED

At the head of each document is found
a title, to facilitate understanding,
the type of document,
the "incipit" if the text is taken from a written document
the addressee and the date of origin;
in the body of the text:
subtitles for the longer citations.
in italics in parentheses, a brief summary of those portions of the original document not cited in the text, because not referring directly to the subject being treated.

HOW TO USE THIS VOLUME

To find the texts relating to a given question:
look first in the alphabetical index or else directly in the analytical index, where the numbers in heavy print refer the reader to the papal texts.
To clarify a text by placing it in its context in the development of the thought of the Popes, or by comparing it to parallel texts: the numbers in italics, given in parentheses in the margin of the text, refer to the analytical index, which in turn summarizes briefly the lines of papal thought and indicates the relative texts.

THE NUMBERING OF THE TEXT

The numbers in heavy print, refer to the paragraphs of the papal pronouncements, given in chronological order in the text.
The numbers in italics, given in parentheses, refer to the divisions of the analytical index.

CONTENTS

Foreword 8
Introduction: How documents are presented; How To Use This Volume; The Numbering of the Text 9

PAPAL DOCUMENTS

- BENEDICT XIV 17
  - Love of Divine Worship 19
  - Dignity of the Holy Sacrifice 19
  - Sanctification of Holy Days 20
  - Liturgical Right 20
  - Communion of the Faithful 21
  - Liturgical Prayers 24
  - Priesthood and the Laity 24
  - Mass Pro Populo 25
  - Cult of Sacred Images 29
  - Sunday Rest 44
  - The Altar Cross 45
  - A Liturgical Reform 46
  - The Golden Rose 79
  - The "Agnus Dei" 81
  - The Cult of Doctors 83
- CLEMENT XIII 85
  - Sacrifice of Propitiation 87
- PIUS VI 89
  - Respect for Divine Worship 91
  - The Easter Mystery 92
  - Importance of Choral Functions 96
  - Participation in the Sacrifice 98
- PIUS VII 101
  - Restoration of Worship in France 103
  - Interior Worship 104
- LEO XII 107
  - Sunday's Sanctification 109
- GREGORY XVI 111
  - Liturgical Invocations 113
  - Errors Regarding the Sacraments 113
  - Frequentation of the Sacraments 115

The Synod of Bade 117
A New Ritual 119
Saint Paul's Basilica 120
Simony 121
Return to the Roman Liturgy 121
Holy Pictures and Dogmas 123
PIUS IX 125
Reverence in Prayer 127
Abundant Fruits of the Holy Sacrifice 128
Unity of the Church and Variety of Rites 130
The Liturgy of Lyons 131
Dogma and Liturgical Discipline 133
LEO XIII 135
The Principles of Christian Art 137
Christian Art, Reflection of Divine Wisdom 138
Variety of Rites and Catholicity 139
Anglican Ordinations 140
Views on Anglican Ordinations 145
Effects of the Sacrament of Confirmation 146
Veneration of Saints 147
Development of Eucharistic Worship 147
The Bond of Peace 148
Commemoration of the Faithful Departed 150
The Sacrifice of the New Law 150
Baptism of Infants 152
Charity—Fruit of the Eucharist 153
Gregorian Melodies 153
The Memorial of the Passion 154
ST. PIUS X 175
Restoration of Sacred Music 177
Necessity of Musical Reform 188
Frequent Communion 193
The Errors of Modernists 199
Foundations of Masses 201
The Priest, Minister of the Altar 202
Example of Saint Charles Borromeo 205
Age for First Communion 207
Holydays of Obligation 217
Cultural Value of the Psalter 217
Communion of Orientals 221
The Constitution "Orientalium" 224
Towards a Liturgical Reform 226
BENEDICT XV 229
Mass for the Deceased 231
Divine Worship 233

PIUS XI 235
Center of Divine Worship 237
The Teaching Role of the Liturgy 238
Sacrifice and Oblation 243
Rules for Sacred Music 244
The Church in Prayer 254
Requirements of Sacred Art 257
The Slavic-Byzantine Rite 259
The Sublime Mystery of Faith 260
Priestly Prayer 261
The Eucharist and the Missions 261
Native Sacred Art 263
Effects of Eucharistic Congresses 264
The Eucharist, Soul of the Church 264
PIUS XII 265
The Gift of Love 267
Missionary Liturgy 267
The Eucharistic Bread 268
Singers of the Morning 270
Difference of Rites 271
Value of the Mass 272
The Church, Educator Through the Sacraments 272
Priesthood and Marriage 277
The Beauty of God's House 279
The Sign of Unity 284
Propitiatory Value of the Holy Sacrifice 286
The Organism of the Mystical Body 290
Episcopal Consecration 296
The Source of Supernatural Life 298
The Psalms 301
Modifications in the Liturgy 304
Sacrifice of Praise 306
The Dignity of Sacred Art 306
The Sacrament of Holy Orders 308
The Lord's Day 312
The Integral Worship of the Mystical Body of Jesus Christ 313
Attractive Ceremonies 407
The Christian Artist 408
Living Victims 409
The Chalice of the New Covenant 411
Mass, Center of Life 412
Eucharistic Discipline 414
Easter Vigil 417
The Sacrament Most Holy 417
Power of the Eucharist 418

The Function of Art 419
Heavenly Medicine 422
Eucharistic Fast 422
Baptismal Instruction 427
The Eucharistic Christ 429
Sanctification of Sunday 430
Pentecost 431
Adoration of the Blessed Sacrament 433
The True Faithful 436
The Voice of the Spirit 437
God's House 438
The Parish 440
The Sign of Unity 442
Fruitfulness of the Eucharist 445
Matter of the Blessed Eucharist 448
Liturgical Vestments 449
Liturgical Gold Work 450
Fiftieth Anniversary of the Motu Proprio on Sacred Chant 451
The Eucharist and the Interior Life 454
The Priesthood 457
Message of Fra Angelico 462
The Eucharist As Sacrifice
  and the Eucharist As Communion 466
Holy Week 468
On Sacred Music 471
Unity in the Eucharist 494
The Sacred Heart and the Eucharist 494
Priests—Eucharistic Men 497
The Mass, Sacred Meal 499
Sacred Liturgy and Pastoral Action 499
The Priesthood and the Eucharist 518
The Eucharistic Fast 519
The Sacraments, Divine Channels of Grace 520
The Diaconate 522
The Eucharist, Center of Christian Life 523
Sacred Art 524
The Source of the Spiritual Life 524
JOHN XXIII 527
Christian Perfection 529
The Font of Charity 531
The Eucharist, Focus of the Christian Day 533
The Holy Days 533
Corpus Christi 541
The Gospel in Turkish 542
Unity of Catholic Religious Practice 542

The Belgian Liturgical Movement 544
Priestly Sanctity Through Eucharistic Prayer 545
Our Daily Bread 551
Modern Life and the Liturgy 554
The Testimony of the Liturgy 554
The Eucharist, Appeal to Dissenters 556
The Latin-French Reader 556
Christ's Testament of Love 557
Knowledge and the Liturgy 558
Order and Beauty in Churches 559
The Fountain of Living Water 560
Devotion to the Precious Blood 561
Reform of the Rubrics of the Breviary and Roman Missal 565
Truth, Peace and Hope 568
APPENDIX 573
Instruction of the Sacred Congregation of Rites
on Sacred Music and the Sacred Liturgy 575

INDEXES

Abbreviations 620
Alphabetical Index 622
Analytical Index
Plan of the Analytical Index 627
Analytical Index 628
Index of Quotations 659
Index of Documents and Sources
Written Documents – Alphabetical Index 665
Oral Documents – Chronological Index 669

PAPAL DOCUMENTS

BENEDICT XIV

1740-1758

LOVE OF DIVINE WORSHIP

Encycl. *Ubi primum*, December 3, 1740.

(*The Clergy's care.–Importance of choice.–The question of Seminaries.--The care of souls.–Duty of preaching*)

1 *(42, 97)* Above all, exercise care, be zealous and see to it that the clergy be outstanding for moral integrity and the love of divine worship, and that ecclesiastical discipline be kept intact or restored where it has suffered. For it is well known that nothing is so efficacious for instructing, awakening and stimulating the faithful to piety and the principles of Christian living as the example of those who are consecrated to God's stewardship.

(*Catechism.–Spiritual Exercises.–Residence.–Diocesan Visitation.–Other Episcopal duties.–Promise of Pontifical Aid.*)

DIGNITY OF THE HOLY SACRIFICE

Encycl. *Quanta cura*, June 30, 1741.

(*Introduction.*)

2 *(46)* There is no Catholic who does not know the care required not only that the Holy Sacrifice of the Mass be celebrated with due reverence and with the utmost veneration, but also that from the dignity of such a Sacrifice be removed all semblance of business or payment of any kind (any such, except for a request for alms, is a demanding and shameful exaction), and other similar practices which are not far removed from the sin of simony or at least from dishonest profit.

(*Reservation of censure to the Holy See.*)

SANCTIFICATION OF HOLYDAYS

Letter *Nihil profecto Nobis,* August 12, 1742, to the Bishops of Marittima, Campagnia, etc.

(*Prohibition of certain amusements on Holydays.—Great number of feasts.*)

3 (79) Holydays were instituted not that the faithful might be free to spend their time in merry-making, carousing, games, amusements and other excesses of the kind, but in order that they might assist diligently and in great numbers at prayer and divine praises, visit Church often, approach the Sacraments instituted to heal the soul's wounds, zealously attend to those works that manifest true piety, and finally, that they might render to the Saints, who reign with Christ, those acts of homage and that veneration due to them as protectors.

(*Condemnation of certain customs.—Exhortation to Bishops.*)

LITURGICAL RIGHT

Letter *Cum sicut*, September 1, 1742, to the Bishop of Calahorra.

4 (16) Our Predecessor, St. Leo the Great, stated that there were certain regulations which under no circumstances whatsoever could be abrogated. Likewise, there are many that must be adapted to time and circumstances, understanding, however, that in doubtful or obscure matters we make it a rule to follow opinions not contrary to Gospel teaching or opposed to the decisions of the Fathers. This is why the Holy Apostolic See in its fatherly vigilance over the faithful is accustomed to interpose, as far as it can, its supreme authority in the case of precepts which,

though given to facilitate the development of divine worship, are through a lessening of charity changed by some to occasions of freedom and revelry, or through a lack of life's necessities are neglected, albeit with a certain sting of conscience.

(*Concession: servile works after Mass.*)

COMMUNION OF THE FAITHFUL

Encycl. *Certiores effecti*, November 13, 1742, to the Italian Bishops.

(*Introduction.*)

5 (60) It is first to be noted that it cannot occur to any of the faithful to suppose that private Masses, in which only the priest receives the Eucharistic Communion, are on that account deprived of their character as a perfect and complete unbloody sacrifice instituted by Christ Our Lord, and that consequently they are to be regarded as illicit. The faithful know, or, if they do not, they can easily be told, that the Council of Trent, relying on the doctrine perpetually preserved by the tradition of the Church, condemned the false opinion of Luther which contradicted it. "If anyone says that Masses at which only the priest communicates sacramentally are illicit and therefore to be abolished, let him be anathema."

6 (62) However, as the ancient custom and discipline of the Church, according to which the faithful assisting at Mass used to partake publicly in the Holy Sacrifice, agrees in every point with the institution and example of Christ Our Lord, We repeat the words of that Council in the same spirit in which it pronounced them: "The Sacred Synod would certainly desire that the faithful present should not only make a spiritual communion but receive

the Eucharist sacramentally, and so gain more abundant fruit from this sacrifice. . ." (a).

Would to heaven that We should see the men of our day, animated with that same fervor of Christian piety which inflamed the Christians of the early centuries, run avidly to the public sacred Table and not only assist at the solemnities of the Holy Mysteries, but ardently desire to partake devoutly in them.

Certainly there is nothing to which bishops, parish priests, and confessors can more usefully devote all their zeal than to stimulate the faithful in cultivating that purity of mind which renders them worthy of frequently approaching the sacred Table and of partaking not only spiritually, but also sacramentally in the Sacrifice that the priest, as public minister of the Church, offers not only for himself, but also for them and in their name.

7 *(61, 92)* One and the same sacrifice is shared, not only by those who receive from the celebrating priest a part of the victim which he himself has offered, but also by those to whom he administers the previously consecrated Sacrament. Nevertheless, the Church has never forbidden the priest and does not now forbid him to satisfy the pious and just request to be admitted to a share of that same Sacrifice, of which they also—in their own way—are the offerers. Indeed, she approves and encourages this practice and would blame any priest through whose fault or negligence such sharing of the Sacrifice should be denied to the faithful.

8 *(61)* But, as everything in the Catholic Church must be disposed with order and harmony, let Pastors be vigilant and careful that on the one hand the piety of the faithful be not deprived of this access to and participation in the

6a *Optaret quidem Sacrosancta Synodus, ut in singulis missis fidelis adstantes, non solum spirituali affectu, sed sacramentali etiam Eucharistiæ perceptione communicarent, quo ad eos sanctissimi hujus sacrificii fructus uberior proveniret.*

Holy Table, and on the other hand, that both things be combined in such a way that no disorder may encroach on other worthy practices, because such would easily be the cause of confusion and scandal. Therefore, Pastors must advise the faithful that, although they wish to partake of the sacred Banquet, (which as We have said is to be heartily recommended), let them try to do so in those times, places and circumstances in which they can satisfy their just desires, without harm to other practices of piety. And the faithful, docile and submissive to these warnings of their Pastors, will avoid making complaints, as though some wrong had been done them, when due to the time, the place or the people involved, the bishop does not think it suitable for the celebrant to distribute the Eucharist to those present; still less will they complain, if at the same time it is convenient for them to approach the same public Table in other places.

Bishops and priests will have no difficulty in persuading the faithful, every time they speak to them of these prescriptions, that in present Church Law the participation they desire, far from having become more difficult has instead been made easier. In fact everywhere, according to an ancient custom, in every Church one Mass only was celebrated at which the faithful assisted and communicated, because they could not lawfully receive the Blessed Eucharist as was the case with all other Sacraments, except from their Pastors only. In our time, thanks to the multiplicity of priests, of places and altars where the celebration is publicly made, it is easy for everyone to communicate. If these faithful, so warned, insist unreasonably on receiving the Blessed Eucharist in those times, places and circumstances, in which the bishop thinks better to forbid its reception, and if they appeal even to the Roman Ritual, then their request, not being right or reasonable, would reveal a proud and obstinate spirit, a love of confusion and therefore an unwillingness to receive the Blessed Eucharist with due piety. 9 *(61, 62)*

LITURGICAL PRAYERS

Encycl. *Quemadmodum preces,* March 23, 1743.

10 (16) If it has always been a wholesome thought to offer prayers to God for Princes, it is also advisable that formulas for these prayers be taken from among those sanctioned by the Church, especially if they must be recited during the celebration of Mass. Moreover only the Ecclesiastical authorities have the right to prescribe and indicate these prayers. No secular power can, in fact, lay down and order public prayers to be recited, whether they be to thank God for some benefit received or to ask His help in some grievous necessity.

11 (16, 82, 84) The rule of faith and of prayer agree perfectly with each other. We read in the very famous note to St. Celestine's letter to the bishops of Gaul: "Let us be careful about the mysteries of priestly prayer, so as to see that the rule of prayer confirm the rule of faith." It is for this reason that the formulas prescribed by the Church must be used in public prayers, especially, as has been said, if it is a question of prayers that must be recited during Mass. Therefore, even the sacred Council of Trent prescribes that in the celebration of Mass prayers are not to be recited other than those approved by the Church and accepted by frequent and praiseworthy use. In the *Roman Missal* prayers full of piety and religion, opportunely drawn from ancient and venerable Sacramentaries, are to be found for almost all needs.

(*Conclusion.*)

PRIESTHOOD AND THE LAITY

Apost. Const. *Sacerdos in æternum,* April 20, 1744.

12 (46, The priest forever, Christ Our Lord, on the same night He was betrayed, granted the Apostles, chosen by Him,

the power to consecrate His Body, to offer and distribute 86,
It. Later on, after His Resurrection, having conferred the 88)
Holy Spirit, He gave them unlimited power to remit and retain sins; at the same time, by His example and order, He established and sanctioned that for the future this power and this faculty should be communicated and extended to all the Church solely by means of lawful ordination to the Priesthood. By so doing He abolished the old ministry of the Levites, and the priesthood of the law of Aaron who were the type and figure of heavenly priesthood. To all His adopted children He opened the way to the new priesthood according to the order of Melchisedech. Only those called by God and rightly trained and ordained by the Apostles and their successors can be elevated to the exercise of this sublime ministry. Now, if according to the law of Moses, those who approached that handmade temple or carried away the golden censer made by men did not belong to the tribe or the designated family, were mercilessly condemned to death, how much more should we believe that they deserve even more terrible punishment who, while excluded, dare to force their way into the more excellent ministry of the New Law and claim for themselves the power to offer and dispense the Mysteries of God.

(*Penalties incurred.*)

MASS PRO POPULO

Encycl. *Cum semper*, August 19, 1744, to the Bishops of Italy.

(*Pastoral solicitude.—Previous decrees on the application of the Mass.*)

We have just said that the Holy Sacrifice of the Mass 13
should be applied by Pastors of souls for the intention of (78)
the flocks under their care. This the Holy Council of Trent clearly declares as deriving from divine precept. Here are

its words deserving of our attention: "From divine precept let it be prescribed that those in charge of souls know their flocks well and offer the Holy Sacrifice for them" (a). Although there have not been lacking those who by groundless interpretation have attempted to abrogate so serious an obligation decreed by the Council, or at least to make light of it, the Council's words just quoted are sufficiently clear and precise. Moreover, the above-mentioned Congregation, appointed expressly to interpret the Council's pronouncements, has constantly ordered that those to whom the care of souls is entrusted ought not only offer the Sacrifice of the Mass, but also apply its "fructum medium" for the members of their flocks. They may not accept stipends for said application, nor apply the fruits to others. Finally,—and this is important—this interpretation has been approved and ratified by the Roman Pontiffs, Our Predecessors. Your only duty, then, is to support it, obey it, and bring to bear on it, in your respective dioceses, all the zeal needed for its prompt execution.

(*Practical dispositions.*)

14 (78) Because of our personal experience, we know well that there are parish priests so poor as to be almost forced into living on the alms they receive from the faithful for the celebration of Mass.

Others, called Vicars or Bursars, charged with the care of souls during the leave of the parish priest, are treated so miserably in some places that the flimsy sum granted them and the meager and uncertain profits accruing to them are scarcely sufficient for their upkeep. This often happens also to priests who, in certain churches, perform only intermittently a ministry permanently in the charge of others.

Consequently, it would appear that We are too harsh on such priests, if We forbid them to receive alms for the

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13a Sess. XXIII, cap. I *de Reformatione.*

application of Mass on holydays, which present easier occasions for obtaining such alms.

For this reason and being moved by the deepest compassion for the necessities of both one and the other, We come to their aid as far as We are able; still, as We said above, each and every priest above mentioned is obliged on holydays to offer and apply the fruits of the Mass for the faithful.

Nevertheless, according to the needs of the pastors mentioned, We give each one of you the faculty of granting to those whom you have recognized to be in real need full permission to accept alms freely and licitly from a pious donor and to apply the Mass for him, if he so requests, provided they satisfy their obligation to the faithful by celebrating Mass in the parish church, on condition that during the course of the week, they apply as many Masses "pro populo" as they have celebrated on holydays of that week for the particular intention of a pious benefactor.

(*Conventual Mass.*)

In concluding Our letter, We heartily exhort you, dear Brethren, to exercise the greatest care and vigilance that, besides the required celebration and proper application of the Conventual Mass, Divine Office in the choirs of your churches be not sung hurriedly, but becomingly, always with the necessary pauses and with all the respect and devotion required. **15** *(17, 73)*

Well We know that in certain Metropolitan churches and cathedrals it has become popular for the Canons to presume to fulfill their duty sufficiently by their sole presence in choir, even if they remain silent and take no part in the chant of the psalmody with the beneficiaries and the "mansionaires." To strengthen this opinion, they refer to ancient customs, to particular statutes and false privileges of their churches. But the Council of Trent (a),

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15a Sess. LXXXIV, cap. XII.

speaking of dignitaries and canons who must be present in choir, expresses one of their duties in the following terms: "Praise with hymns and canticles the name of God, with reverence, clearness and devotion, and this in the choir destined to psalmody."

There are very few Chapters in which the Canons join in the choir, in the manner we mentioned; may we not from that conclude that their minority is opposed to the discipline in use in the universal Church?

Besides, as this opinion (which was never proposed for discussion at the Assembly of the Council of Trent), as soon as it was examined, was immediately disapproved of—even though pretentious customs and other reasons and motives were adapted to support it, and notwithstanding the request made by the Canons of the Patriarchial Churches of Our Holy City—and finally, as judgment was passed by many Provincial Councils, and approved and confirmed by this Apostolic See, it seems that nothing else remains to hinder this minority from conforming to the universal law.

We really do not see what particular reason the Canons of this or that Church can adduce to prove that they satisfy their duty by their sole presence in choir without taking part in the chant of the Divine psalmody.

(*Conclusion.*)

OFFICE OF VIGILS

Letter *Singularem voluptatem,* August 31, 1745, to Cardinal de Almeyda.

(*Liturgical customs.*)

16 (71) We acknowledge in the first place, that the celebration of the Divine Office during the night is in conformity with the ancient institutions of the Church. One who does not know that for many centuries our forefathers were in the habit of keeping nocturnal vigils and passing entire nights together in church, singing divine praises and reciting holy prayers in preparation for the solemn feasts and mysteries would appear to be altogether ignorant of ecclesiastical discipline.

Little by little this pious custom disappeared until Vigils were maintained only in three days of Holy Week. For this reason, the Offices of these three days (ordinarily celebrated at night) are still called *Matins of Tenebræ*. The Vigils of Christmas and the Epiphany were also permitted. Some dioceses that worthily distinguish themselves for discipline, transferred the *Matins of Tenebræ* from the nocturnal hours to the afternoon; for the usual vigils of the feast of the Epiphany, they chose the morning hours up to noon. But as they wished to keep the Church's ancient custom for the Vigil of Our Lord's Nativity, that is, the custom of carrying out the divine Mysteries after midnight and of permitting crowds of people to attend in some churches, great care had to be taken to prevent all occasions of disorder. As this was difficult, certain bishops of eminent virtue decreed that these sacred functions be celebrated during the night in Church but behind closed doors.

(*Conclusion.*)

CULT OF SACRED IMAGES

Letter *Sollicitudini*, October 1, 1745, to Bishop d'Augustano.

(*Introduction.*)

No one is unaware of what an impious error, a sacrilege and an insult to divine majesty it would be if a person thought himself fit to represent by means of his paintings Our all-great and perfect God as He is in Himself. His image cannot be painted and held up to view, unless as an image of some material substance endowed with a body and composed of parts. If anyone attributed these quali- 17 (41) ties to Divine nature, he would clearly fall into the error of the anthropomorphists.

However, God is represented in the way and under the form we find in Sacred Scriptures, and under which He Himself deigned to appear to mortals. This custom was unjustly criticized by some heterodox writers, such as Bishop Simon who in his *Theological Instructions* declares that it is not lawful to paint God, even in that form under which He showed Himself to men.

Among orthodox writers, Durand was of the opinion that there is absolutely no place for images of this kind; John Hessels, also a Catholic writer, seems to be in favor of this opinion, when he says that images of this kind would not be dangerous, if they were seen only by learned persons, but as they must be open to the gaze of both the wise and the unlearned, it could easily happen that they might offer to the unenlightened the occasion of forming a wrong idea of God.

18 *(41)* The common teaching of Catholic Theologians is different. Petau shows that it is lawful to paint God in the form under which we know Him to have shown Himself: "It is an opinion founded on the common agreement of Catholics that God may be represented with those exterior appearances under which He showed Himself visibly to men" (a). The learned Molanus, author of the *History of Sacred Images*, holds the same opinion (b). Two other celebrated theologians: Suarez (c) and Valentia (d) have admirably expounded this question. To those We must add two Cardinals of the Holy Roman Church, whom We have already cited in our book *On the Canonization of the Saints* (e). They are Bellarmine and Gotti.

18a *Dogmas théologiques*, XV, X.
18b Book 2, chapt. 3.
18c In 3 p. D. Thomæ, tom. 1, q. 25, art. 3, disput. 54
18d Book 4, p. 284.
18e Book 4, part 2, chapter XX, no. 2.

The holy pictures that represent God in this manner, are not condemned by the Sacred Council of Trent which, however, advises bishops to make known to their faithful that the aim of these paintings is to teach and strengthen Christ's flock in the articles of faith which the pictures illustrate and continuously recall (a). If some private person has dared to condemn the use of these images with his personal opinion, he has in turn been condemned by an ecclesiastical judgment, indicated by the 25th Proposition condemned by Our Predecessor of happy memory, Pope Alexander VIII, on December 7, 1690, which says: "It is unlawful to place in a Christian Church the image of God the Father sitting down." **19** *(36, 41)*

As we read in the Sacred Scriptures that God showed Himself to men under this or that form, why is it not permitted to paint Him in the same form? "If the Scriptures are permitted to those who know how to read, and the Scriptures are held in the greatest veneration, why cannot holy pictures be equally permitted?" These are the words of Alphonsus de Castro (b). Cardinal Richelieu also adopted this solid argument in his treatise: *The easiest way of leading back to the Church those who have fallen away from her* (c).

Images of the Holy Spirit

20 *(41)* We may easily gather from these sure principles how painters must depict the image of the Holy Spirit and which images must be approved and which condemned. We read in the Holy Gospels, written by blessed Matthew, Mark and Luke, that at the Baptism which Our Lord Jesus Christ wished to receive from St. John, heaven opened and the Holy Spirit descended on Him in the corporeal form of a dove. The reason for this appearance is admirably ex-

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19a Sess. 25.
19b Book VIII *Adversus hæreses.*
19c Book 3, p. 439.

plained by Denis of Alexandria in his *Letter against Paul of Samosata*: "Why did the Holy Spirit descend in the form of a dove? To teach us that He Who of the two sent Him also received Him. As Noah sent the dove from the ark and also received it, so must we understand that the Holy Spirit is coeternal with Christ, Who gave us the Holy Spirit, distributing Him and pouring Him out over all believers, because He is God and the Lord, Who bestowed His Blood and Spirit on us" (a).

21 *(41)* There is no need here to enter into the question debated among learned critics on the nature of this dove. We have already dealt with it in Our book *Feasts of Our Lord Jesus Christ* (a); after that edition was made, We saw a more recent dissertation on this argument in *Discursus historico–critici ad illustrationem veteris et novi Testamenti;* Typis editi, Hagæ Comitum, an. 1737, pag. 148.

Since the Holy Spirit once visibly appeared in the form of a dove, it is evident that His image must be painted in this manner. On this point the old ecclesiastical discipline agrees with the present custom. St. Paulinus, bishop of Nola, bears witness to it, when in his letter written at the beginning of the V century after Christ, he describes the paintings already existing in St. Peter's Basilica:

Pleno coruscat Trinitatis Mysterio:
Stat Christus Agno, vox Patris Cælo tonat.
Et per Columbam Spiritus Sanctus fluit (b).

22 *(41)* Likewise, in the year 518 A. D., in the request presented by the Clerics and Monks of Antioch to John the Patriarch and to the Council gathered against Severus, we

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20a Cf. *Labbet* 1, p. 867.

21a *De festis Domini nostri Jesu Christi, Editionis Patavinæ*, 54.

21b "The Trinity shines forth in all its Mystery: Christ is in the form of a Lamb; the voice of the Father is heard in Heaven, and the Holy Ghost descends in the form of a dove."

find this complaint: "Among other things, he took possession of the gold and silver doves which hung over the holy fountains and over the altars and which represented the Holy Spirit, saying that it was not proper to depict the Holy Spirit in the form of a dove" (a). In the second Council of Nicaea, held in the year of Our Lord 787, the catechumen Xenaias, who dared affirm that it was not allowed to represent the Holy Spirit under the form of a dove, was condemned: "He said among other things that it was foolish to represent the thrice-adorable Holy Spirit in the form of a dove" (b).

23 *(41)* In an Italian work written by Philip Bonrota, a Florentine senator, entitled, *Observations on ancient glass vases,* found in Roman cemeteries, it is clear that several images of the Holy Spirit in the form of a dove are visible on those important relics of sacred antiquity. A short time ago, when some of the most recent heretics such as Calvin, Luther, and Zwingli, attempted to renew Severus' error mentioned above, everyone knows how the Church judged their folly; an ample confutation may be found in the Gretser treatise on *Holy Images* (a).

24 *(41)* In the sacred pages of the New Testament we also read that after Christ's Ascension into Heaven the Apostles and disciples came together with Mary the Mother of Jesus on the solemn day of Pentecost, and "there appeared to them parted tongues, as it were of fire: and it sat upon every one of them: and they were all filled with the Holy Spirit" (a).

We carefully examined this Mystery in Our work mentioned above on *The Feasts of Our Lord Jesus Christ.* At paragraph 492 We taught that it is lawful for painters, who wish to reproduce the event which the Church commemo-

22a *Labbe,* t 5, p. 159.
22b *Baxonius,* 485 A.D.
23a cap. 9.
24a Acts 2:3.

rates in the solemnity of Pentecost, to depict the Apostles and the others who were with them in the Cenacle by painting some flames descending from heaven in the form of tongues and resting on the head of each one present, because it is narrated in Sacred Scripture, in the Acts of the Apostles (b), that the Holy Spirit, Comforter on that occasion, by means of this visible sign manifested His coming to men. But if someone wants to depict the same Holy Spirit, apart from this episode, he cannot paint him other than in the form of a dove. So teaches the learned author Ayala, and rightly so. In his book entitled *"The Christian Painter,"* he writes the following: "If the Holy Spirit must be depicted, He may be reproduced only in that figure under which He appeared at the Jordan and as attested by the divine Text, with these words: . . . "And the Holy Spirit descended on Him (Jesus) in corporeal form, as a dove . . ." (c).

The Catechism edited by authority of the Council of Trent, dealing with the second Commandment of God: "Thou shalt not have strange Gods," also treats the representation of the Divine Persons, saying: "The figures of a dove and of tongues of fire, of which the Gospel and the Acts of the Apostles speak, clearly manifest the qualities of the Holy Spirit: and this is too well-known to need further explanation."

25 *(41)* If anyone says that as it is not forbidden, but rather willingly permitted, to represent the Holy Spirit in the form of a dove, it will also be permitted to represent Him under the appearance of a comely young man, We shall then reply that this cannot be done, because it is not licit to present to man the image of a Divine Person reproduced in a form different from that described by the Sacred Scriptures where these narrate that this same Person once showed Himself to men. Consequently, as it is allowed to

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24b Acts 2:3.
24c *Pictor Christianus,* lib. 2, cap. 3, n. 7. – Lk. 3:22.

depict the Holy Spirit under the mystic figure of tongues of fire descending on the Apostles at Pentecost, so it is permitted to depict Him in the form of a dove, because these two ways of representing Him are based on the history and authority of the Divine Text. It is not lawful to depict the Holy Spirit under the aspect of a young man, because in no part of the Divine Scripture is it found that He appeared to men under such a form.

It is necessary to add to this reason the authority of the Sacred Council of Trent which, in the passage above quoted, forbids the public manifestation of images expressing false dogmas or furnishing occasion of dangerous error to the ignorant; and generally speaking, it explicitly forbids the placing of unusual images in churches or in any other place. Now, the image of which We are speaking, besides being unusual, could recall to the mind of the observer an impious error already condemned by the Fathers, the error of those who affirm that the Divine Person of the Holy Spirit assumed human nature, an error of which St. Cyril of Jerusalem (a), St. Isidore of Pelusia (b) and the Author of the *Notes* on the First Council of Constantinople have all spoken. **26** *(41)*

Pictures of the Trinity

On reading your letter, We have clearly understood that the value of this argument was known to those who questioned you about it; but they thought they could elude it by citing the examples of some holy images of the Most Holy Trinity, represented by three men of similar aspect. This furnishes Us the occasion to deal with another problem: to examine whether it is allowed to depict the Most Holy Trinity and, if it is licit to do so, to see what repre- **27** *(41)*

26a Catech. 16:4.
26b Book 1, Let. 243.

sentations of the Trinity are condemned, what are those not altogether reproved, and then to go in detail about those that are approved and permitted; finally, to see if, from paintings of this kind, We can draw an argument to prove that the image of the Holy Spirit, which We now deal with, is not condemned.

28 *(41)* It is the general opinion of theologians that it is permitted to paint the Most Blessed Trinity. This opinion is strongly defended by de Vaud, Molanus, Catarin, Conad, Brunn, Nicola Sanders, Francis Turrien, Suarez and Vasquez. Theophilus Raynaud is of the same opinion. In his book entitled *Heteroclita Spiritualia Cœlestium et Infernorum* he says: "According to the Church's custom and the consent of the leading theologians it is permitted to paint the Most Blessed Trinity;" and he confutes Durand who, among Catholic authors, holds a contrary opinion. It is true that Thuanus refers to a decree (a) which he states is Espencer's: "Do away with the image of the Most Blessed Trinity, as it is forbidden by the testimony of Sacred Scripture, by the Councils and by the ancient Fathers," and reproaches the Deacon of the Parisian Theological Colleges, Nicolas Malardo, for having opposed this decree. On this point, however, Gretser confutes Thuanus' assertion, in *Thuanus Pseudotheologus* (b). Cristian Lupo, an extraordinarily learned man, admits the existence of a pious custom which represents the Most Blessed Trinity, searches for the epoch in which it was introduced, and openly declares that he was unable to discover it. We also have declared this with the same sincerity in the book *On the Canonization of the Saints* (c).

29 *(41)* Our Theologians commonly teach that artists must not be allowed to represent the Most Blessed Trinity in a

28a Book XVIII.
28b T. 17, p. 57.
28c Lib. 4, p. 2, chapter 20, n. 3.

form according to their whims. Vasquez and Cardinal Bellarmine are against such liberty. The latter says: "Such images must not be multiplied, nor must artists be allowed to paint images of the Trinity according to their ideas, as when, for example, they paint one man with three faces, or a man with two heads with a dove between. Such monstrous representations offend more by their deformity than they please by their analogy (a). And Sylvius teaches the same thing (b).

30 *(41)* Among the condemned images of the Blessed Trinity, it is undoubtedly necessary to take into account the one that John Gerson often condemns (a) and which he says he saw in a certain House of Regulars. It represents the Virgin Mother of God bearing in her bosom the Trinity itself, as if all the Trinity assumed the human nature of the Virgin. Molanus adds in his *History of Holy Pictures* (b) that he did not succeed in understanding what he had read in Gerson, until he had seen similar images of the Blessed Trinity on exhibition in various localities of Belgium. He also says that such images should be disapproved and condemned.

31 *(41)* Valentia forces himself to defend in some way the figure of the human body with three heads, as an image suitable to represent the Most Blessed Trinity (a). But a solemn pronouncement on images of this kind, given by Our Predecessor Pope Urban VIII, of happy memory, is reported by Mascri (b) and by Bishop Sarnelli (c), who state that the above-mentioned Urban, on August 11, 1628, ordered to be burned certain paintings, which represent the

29a Controversie, vol. 2, chapter 8: De Imaginibus Sanctorum.
29b Tom. 4, on 3rd part of St. Thomas, q. 25, art. 3, p. 3.
30a Vol. 3.
30b Book 2, chapter 4,
31a Vol. 2, p. 389.
31b *Ecclesiastic Vocabulary* (under "Image").
31c *Ecclesiastical Letters,* vol. 4, letter 13.

Blessed Trinity in the form of a man with three faces. But long before Urban's and Bellarmine's time, St. Antoninus (d) wrote: "Artists who paint things against the faith, or who represent the Blessed Trinity as a person with three heads, which is monstrous in the natural order, are also to be reprimanded."

32 **(41)** We must now see what is to be thought of a picture representing the Holy Trinity as three persons of equal stature, age and all other details. Thomas de Vaud (a) does not hesitate to approve this kind of image. Molanus is of the same opinion (b). But Ayala, in his work, already quoted: *The Christian Painter* (c), seems to differ when of these images he says: "We have seen another way of representing the Blessed Trinity: three men with absolutely similar faces, of equal stature, identical also in aspect, dress, and every detail, were painted on canvas. That is not altogether unreasonable, but it is not at all fitting, because, if this composition represents the nature and co-eternity of the Divine Persons, it lacks the character and idea, so to speak, of each of the Divine Persons; moreover, in matters so important because of their dignity, it is necessary to avoid and fly every innovation whatever."

33 **(41)** But on carefully examining the grounds of these different opinions, the opinion of Thomas de Vaud rests on the apparition made to Abraham and narrated in the book of Genesis (a): "And the Lord appeared to Abraham in the valley of Mambre as he was sitting at the door of his tent, in the very heat of the day." The text also adds: "And when he had lifted up his eyes, there appeared to him three men standing near him: and as soon as he saw them, he ran to meet them from the door of his tent, and fell prostrate

31d *Summa theol.* part. 3, tit. VIII, chapter IV, par. II.
32a T. III, tit. XIX *des Sacrements*, chapter CLI.
32b *History of Sacred Images.*
32c Book II, chapter III, n. 8.
33a XVIII.

on the ground." We note that Abraham speaks solely to one person: "And he said: Lord, if I have found favor in Thy sight, pass not away from Thy servant." And in reply one only speaks to Abraham: "And the Lord said to Abraham..."(b). In this apparition St. Augustine recognized a figure of the Blessed Trinity: "But as there are three men, and no one of them can be superior to the other either in appearance, age or power, why cannot we admit what is insinuated by it, by means of the visible creature, the equality of the Trinity and the unity and the same substance of the three Persons" (c). This opinion of St. Augustine was adopted by Rupert (d), Suarez (e), Cornelius a Lapide, Du Hamel (f) and still others.

34 *(41)* But there are those who do not accept this interpretation of the saintly Doctor. We are not considering the opinion of the Hebrews, who think that the three men seen by Abraham cannot be other than the Angels, Michael, Gabriel and Raphael, the first taking God's place, come to inquire about the crimes of Sodom and to decide on the just chastisement merited by this city, while the other two, by command of the first, destroyed the town and delivered Lot, as is narrated in the following chapter of Genesis. Tostat and Tirin, who report this opinion, show that they side with it, as may be seen in their commentaries on chapter XVIII of Genesis. Numerous are the Fathers who have thought that of the three persons who appeared to Abraham, two were Angels, but that the third was the Son of God, the second person of the Blessed Trinity. Augustine Calmet thinks that this opinion which is approved, confirmed and demonstrated by the concurrence of numerous commentaries, has been adopted by

33b Gen. 18:13.
33c *De Trinitate,* 1, 11, n. 20.
33d *Comment in Genesis,* Book 5, chapter 37.
33e *De Angelis,* lib. VI, chapter XX, n. 10 ff.
33f On chapter 18 of Genesis.

the Church herself and he deducts it from the words found not only in the sacred text, but also in the divine office: "Tres vidit et unum adoravit" (a).

Practical Directives

35 (41) Hence, the pictures of the Blessed Trinity commonly approved and securely authorized are as follows: those which represent the Person of God the Father in the form of an old man—according to the text of Daniel (a): "the Ancient of days sat"—having in His bosom His only Son, Christ, God and Man; and between the two of them, the Holy Spirit, the Paraclete, in the form of a dove; or those which depict two persons separated by a little space, one a little older representing the Father, the other representing Christ, and higher up between the two, the Holy Spirit in the form of a dove. "The pictures of the Blessed Trinity approved by the Church are those which represent the Father in the form of an old man having Christ on His bosom and between the two the Holy Spirit in the form of a dove; or pictures in which the Father in the form of an old man and the Son represented separate, but next to each other, and between them the Holy Spirit in the form of a dove." These are the words of Cardinal Capisucchi who for many years worthily fulfilled the role of Master of the Apostolic Palace (b). One may find similar statements in Our work already mentioned, "*The Canonization of Saints*" (c). Molanus, speaking of this manner of representing the Blessed Trinity, particularly of the pictures in which Christ is represented as dead on the Father's bosom, seems to doubt that one can approve of this, because nowhere do we read that the dead Christ appeared to anyone. But it is easy to show that little importance has

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34a on chapter 18 of Genesis.
35a Chapter VII, 9.
35b Theological Controversies Contr. 26, par. II.
35c Book IV, 2nd part, chapter 20, n. 3.

been given to this difficulty. Even if we do not read that Our dead Savior appeared to anyone, We know that He died and publicly expired before the gaze of a great number of people. Why then can He not be represented as such in the Father's bosom, in that condition in which He was seen a long time ago in Jerusalem by thousands of men? Or why can He not be presented under that aspect for the adoration of the faithful? And so, as Ayala observes in the book already mentioned entitled *The Christian Painter,*" it is easy to solve Molanus' doubt (d).

Since the most convincing grounds for defending the picture of the Holy Spirit in the human form of a young man is found in the use of the tableaux described above that represent the Most Blessed Trinity as three Persons of identical stature, visage and characteristics, and since we justify the liceity of those tableaux drawn as they are from the apparition of three men to Abraham (a), We like to reason as follows: either the practice of representing the Most Blessed Trinity as three Persons absolutely alike is conformable to rule and tolerated by the Church, just as the opinion according to which the Blessed Trinity would be signified in the three men appearing to Abraham is safe and based on solid arguments; or, as some think, the use of that kind of tableaux is neither according to rule nor approved by the Church, and, as some of the authors cited above believe, grounds for the opinion in question are not stable. In the case in which neither the use of the above-mentioned picture is according to rule nor the opinion that a painting of the Blessed Trinity in the aforesaid apparition is neither certain nor based on arguments sufficiently solid, it is in no way allowed to support on such weak and shaky grounds and hold as certain the liceity of pictures of the Holy Spirit in the form of a man or an adolescent. **36** *(41)*

35d Book 2, chapter 3, n. 12.
36a Gen. 18.

37 (41) If the practice of painting the Most Blessed Trinity under the form of three persons equal and alike be regular, lawful and approved by the Church, and if in the same way the opinion mentioned according to which the apparition of the three Angels to Abraham signifies the mystery of the Adorable Trinity be certain, nothing else could be deduced except that the above way of representing the Blessed Trinity, that is, of painting three men alike, of equal aspect, is lawful and must be tolerated.

However, it can never be concluded from this, and rightly so, that it is permitted to paint the Holy Spirit, separated from the other two Persons, under a human form and as a comely young man.

In fact, it was not one Angel but three who appeared to Abraham, and nowhere in the Sacred Scripture is it narrated that the Holy Spirit appeared to men under the form of a man, or a youth, separated from the other two who represent the other two persons of the Blessed Trinity. We have shown above that each person of the Blessed Trinity cannot be painted in any manner other than that under which each of them manifested himself to men. And the *Roman Catechism*, in the passage quoted above, offers the same teaching in the following words: "Let no one think that he commits a fault against religion or divine law, if he represents in some way one of the Three Persons of the Blessed Trinity under any of the forms in which they manifested themselves, either in the Old or New Testament. . . ."

38 (41) The image of the Most Blessed Trinity, Father, Son and Holy Spirit may therefore be painted, representing the Father next to the Son or the Son on the Father's bosom and, with them, the Holy Spirit, as we saw above, in the form of a dove. The Father may be represented above, separated from the other two Persons, because Adam heard the voice of God the Lord who was walking

in Paradise (a); Jacob saw Him leaning against the mystical ladder (b). He also manifested Himself to Moses in wondrous manner (c); to Isaias as a King seated on a throne (d); to Daniel under the appearance of an old man dressed in white (e)

The eternal Son may also be painted separately from the Father and from the Holy Spirit, because having become man, He lived with men during His earthly life and, after His resurrection from the dead, He manifested Himself visibly on more than one occasion to the Apostles and to others. He is also represented nailed to that Cross which he bore for us. Even the impious Luther holds that he could not abolish the image of the Crucifix. Elizabeth, called Queen of England, daughter of Henry VIII and of Anne Boleyn, although she declared war on sacred images, nevertheless, as Bossuet, Bishop of Meaux, relates in Vol. II of his works, wanted to retain the image of the Crucifix in her royal oratory.

The Son is also represented in the form of a Lamb. This form finds its meaning in the prophecy of Isaias, in the Baptist's testimony, in the words of the Evangelist, in the Apocalypse of the Apostle John and in the first Epistle of St. Peter. For this reason such an image of Our Savior is approved by Pope Adrian in his letter written to Tarasius, read at the Seventh Council. Very ancient exemplars of this kind of painting are to be found in the Sacred Cemeteries and in the Basilicas of Our City of Rome.

Finally, the Holy Spirit may be painted either as coming down from Heaven on Pentecost Sunday in the form of tongues of fire, or under the appearance of a dove even separated from the other Divine Persons, because His apparitions took place under these figures spoken

38a Cfr. Gen. 3.
38b Gen. 28:13.
38c Ex. 33.
38d Isa. 6:1.
38e Dn. 7:9.

of in Sacred Scripture. It is never to be found in Sacred Scriptures that the Third Person appeared alone, without the other two Persons, in the form of a man or an adolescent. Therefore although the value of the argument expounded retains all its force even if the Divine Trinity were represented by the three Angels seen by Abraham, it does not follow that the Holy Spirit can be depicted separated from the other two Persons and under the human figure, either of a man or an adolescent.

(*Other errors and superstitions.–Conclusion.*)

SUNDAY REST

Encycl. *Ab eo tempore,* November 5, 1745, to the Bishops of the States of the Church.

(*Commerce forbidden on holy days.*)

39 (79) To confirm the thesis that We have proposed, it is sufficient to read the Catechism of the Council of Trent (a) which also deals with those occupations to which the faithful must give themselves on holydays. They are: respectful assistance at the Divine Sacrifice, hearing God's word with attention and devotion, attending Church, purifying one's conscience, praising God, and performing other salutary exercises. Long before the *Roman Catechism* was published, Pope St. Nicholas I had happily given similar indications in his replies to the Bulgarian Consultation (b): "It is necessary to know," he said, "that servile work must cease on holydays so that the faithful may more freely go to Church, dedicate themselves to the singing of Psalms, of hymns and spiritual canticles; give themselves to prayer, make offerings, share in commemorating the saints, meditate on God's word, and distribute

39a Part 3, III n. 3.
39b T XXII, Collec. Concil., editionis *Regiæ*, n. 10, p. 441.

alms to the poor." From this the Fathers of the Council draw the most powerful reason for declaring that it is not allowed to hold markets and fairs on holydays. With regard to this, one can also refer to the Council of Rheims held in the year of Our Lord 1583. Dealing with the same matter, the Council of Narbonne in 1699 decreed: "That markets, meetings and fairs should never take place on holydays, but should be transferred to the day preceding or following the feast."

(*Permission for certain fairs.*)

THE ALTAR CROSS

Encycl. *Accepimus,* July 16, 1746, to the Ordinaries of the States of the Church.

(*Doubt expounded.*)

If, according to the *Rubrics,* the Cross must be placed between the candles; if, according to the *Ceremonial of Bishops,* the Cross itself bearing the image of the Crucified, must rise above the candles; if, in the judgment of the Congregation of Sacred Rites, a small Crucifix placed on the Tabernacle is not deemed sufficient when Mass is celebrated at an altar where the ciborium with the Sacred Species is enclosed in the Tabernacle; if it is not a question of an altar on which the image of the Crucified Savior should be presented as principal object to the faithful, and less still of an altar on which the Blessed Eucharist be exposed for public adoration; everyone can see that the custom in question recently introduced and practiced by private persons on their own initiative, must from what has been said above, be condemned absolutely, and all the more since the small crucifix placed before the picture of the Saint above the altar does not attain the end proposed by the Church when she commands that the Cross be placed between the candles. **40** *(41)*

On this subject the most illustrious Cardinal Bona wrote: "The sight of the Cross recalls to the celebrant's mind the Passion of Christ, of which this Sacrifice is the living image and real representation, renewing in an unbloody manner Our Savior's death, because the same Sacrifice offered on the Cross is offered here although in a different manner" (a). These last words express the orthodox doctrine proclaimed by the Council of Trent (b).

(*Conclusion.*)

A LITURGICAL REFORM

Encycl. *Annus qui,* February 19, 1749, to the Bishops of the States of the Church.

41 (33) As you, Brethren, well know, the Jubilee or Holy Year will begin at the end of the current year.

Thanks to the great mercy of God, the war is over and peace has been made among the belligerent Princes. It is therefore lawful to hope in the Lord that there will be a great influx into this, their mother City, of pilgrims from every nation in the world.

We insistently pray God and desire that others also pray Him that all those who come to this City may partake of the spiritual fruits of the holy indulgences. We shall do all in Our power to see that they obtain them. It is also Our wish that all those who come to Rome, may leave not scandalized at our misfortunes, but rather edified by what they see both in Rome and in all the other cities of Our States.

With regard to Rome, We have already taken some steps, and shall take more important steps later on.

42 (33) But with regard to the dioceses which you wisely and prudently govern, We depend on your pastoral zeal and

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40a *Rerum Liturgicarum,* lib. 1, cap. 25, n. 8.
40b Sess. 22: *De Sacrificio Missæ.*

your well-known solicitude. If, therefore, as We firmly hope, you will help Us, not only shall We obtain what We desire, but ecclesiastical discipline, ruled by Our prescriptions, will also be conserved intact and stable not only during all the Holy Year, but also for many years to come.

Your experience on the occasions of Pastoral visits will be repeated. When the clergy and the laity expect the arrival of their Shepherd, before and after his visit they diligently correct errors and cure what is diseased, so that the fruit of these visits lasts not only for the moment in which they take place, but for a long time afterwards.

Care and cleanliness of Churches

43 *(33, 40)* But let Us come to Our subject. We recommend to you above all that churches should be very well kept, decorated, clean, and provided with all the necessary sacred objects. It is easy to understand that if strangers crossing the Papal States see either in the towns or in the diocesan territories buildings dedicated to worship falling into ruin, or desecrated by dirt and filth, without their sacred ornaments or with only torn, unattractive ones, it is certain that they will return home taking with them nothing but a memory of scandalous negligence and that full of indignation they will hold us guilty.

44 *(33, 40)* We do not intend, with these words, to insist on sumptuous or magnificent accoutrements for holy buildings, nor on rich or expensive furnishings. We are aware these are not everywhere possible. What we wish is decency and cleanliness. These can go hand in hand with poverty and can be adapted to it (a).

44a *Hic autem adverti volumus, Nos verba facere non de sumptuositate et sacrorum Templorum magnificentia, nec de divite ac pretiosa supellectili; sed decentiam et munditiam desideramus qusa nemini detrectare licet, quia cum paupertate bene convenire et componi possunt.*

45 *(40)* Among the evils that afflict the Church of God and of which the Venerable Cardinal Bellarmine complained, there was also the following of which he spoke: "I remain silent over many things that are to be seen in certain places; the sacred vessels and vestments which are used during the celebration of the Mysteries are disrespectful and soiled, and altogether unworthy of the tremendous holiness of these Mysteries. Perhaps those who use such objects are poor; this is possible, but if it is not possible to have precious materials, at least let care be taken that such materials be clean and decorous."

46 *(40, 41)* For this reason Our Predecessor of venerable memory, Benedict XIII, whose zeal to maintain and re-establish ecclesiastical discipline and procure the decorum of churches is well known, used to take as an example the churches of of the Capuchin Fathers, in which is offered to all the two-fold sight of extreme poverty and a no-less careful cleanliness.

Drexelius, in his book entitled "Gazophylacium Christi" (a) wrote: "The first and most important thing which must be cared for in churches is their decorum. Not only must they have all that is needed for worship, but these things, as far as it is possible, must be extremely clean." And he rightly condemns those whose houses are richly adorned and well kept, but who neglect their churches and leave them dirty: "There are also those whose houses are stocked with everything and beautifully adorned, but in their churches and chapels all is squalid; the altars are bare and covered with ragged and soiled cloths; as for the rest, there is nothing but disorder and neglect."

47 *(40)* The great Doctor of the Church, St. Jerome, in his letter to *Demetrias* clearly manifested how little it mat-

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46a T XVII of his Works, Edit. in Munich, 2nd part, chapter II, p. 153.

tered to him whether the churches were poor or rich: "Let others build churches, cover the walls with marble, erect majestic columns, gild their capitals, indulge in all kinds of precious ornaments; let them adorn their doors with ivory and silver and the altars with precious stones shining with gold: I do not blame them or impede them; let everyone follow his own bent; it is better to do this than avariciously to guard accumulated riches."

And yet, he let it be known that he esteemed mostly decorum of churches, when he honored Nepoziano with the highest praise for his diligence and solicitude in caring for the ornamenting and the cleaning of churches and altars. We find this in the epitaph of the same Nepoziano, sent by the Saint to Heliodorus: "He was careful always that the altar be sparklingly clean, the walls free of cobwebs, the floors shining, the porter always present at the entrance, the doors always furnished with curtains, the sanctuary kept clean, the sacred vessels beautiful, and all the ceremonies carried out with deepest reverence. He neglected no duty, either small or great."

We must be most careful, most diligent in avoiding **48**
what may be detrimental to the honor of the Ecclesi- *(40)*
astical Order. Cardinal Bellarmine, quoted above, relates the following incident that happened to him:

"Near the end of a journey, I enjoyed the hospitality of a Bishop of noble birth and considerable fortune. His palace was resplendent with vessels of silver, his table covered with rich ware, table linen and everything else was immaculately clean, the whole creating a most pleasing atmosphere. But on the following day, as I came down to the church at a very early hour to celebrate Mass, I met a complete contrast. Everything was base and repugnant, so much so that I hardly dared celebrate the holy Mysteries in such a place with such lack of ornament."

Divine Office

49 (40, 72) The second point upon which We would awaken your zeal and your solicitude is that you see to it that the canonical hours be sung or recited as is customary or is the rule in each Church, with due care and respect by those who are obligated to them. There is indeed nothing more contrary to or of greater damage to church discipline than to carry out Liturgical worship negligently or disrespectfully. You are certainly aware of the obligation that canons and other metropolitan clergy have in cathedrals and college choirs to chant the canonical hours daily in choir; and it is not sufficient, in order to meet this obligation, to execute the psalter without attention and simply in order to get it over with.

50 (72) The Supreme Pontiff Innocent III, in the Lateran Council, (quoted in the chapter *Dolentes, de celebratione Missarum*) (a) speaks of this obligation: "We rigorously order clerics, in virtue of obedience, to celebrate the Divine Office at night as well as in the daytime, as far as God gives them grace, with diligence (*studiose*) and devotion (*devote*)." The *Gloss*, that explains the word *studiose*, refers to the exact and complete pronunciation of the words; and the term *devote*, refers to the fervor of soul.

Clement V, Our Predecessor, in the Council of Vienna, in his Constitution which is found among the Clementines and which begins with the word, *Gravi*, says the same thing under the title *De celebratione Missarum*: "In the cathedrals, regular and collegiate, let the psalmody be kept to the established hours and recited with devotion."

51 (25) The Council of Trent, dealing with the obligation of Canons regular, says: "All are obliged to be present at the Divine Office, personally and not by proxy; to assist and serve the bishop when he celebrates or fulfills some other

50a Decrees of Gregory IX, 3, 41, c. 9.

pontifical function; and finally, to praise God's name with hymns and canticles, reverently, attentively and devoutly and this in the choir instituted for the psalmody" (a).

It necessarily derives from this that there is need diligently to watch that the chant be not executed precipitately or in too great a hurry; that pauses be made in due time and that the second part of the choir not begin the next verse of the psalm until the other part has finished the preceding verse. Here are the precise words of the Council of Saumur (1253): *Nec prius psalmi una pars Chori versiculum incipiat quam ex altera quæcedentes psalmi, et versiculi finiantur.*

Finally chant must be executed in unison and the choir directed by a person well versed in ecclesiastical chant (called *cantus planus seu firmus*). St. Gregory the Great, Our Predecessor, worked a great deal on this chant as is attested by John Deacon in his *Life* of the Saint (b) to direct and form it according to the canons of musical art.

Here it would not be hard for Us to add plenty of things relevant to ecclesiastical erudition, notes on the origin of ecclesiastical chant, on the *Schola* of the chanters and on the Master who presided over it; but let Us leave aside what seems to be less useful, and, to continue our argument, return to the point from which We have gone a little astray.

This is the chant that excites the souls of the faithful **52**
to devotion and piety; it is also this chant which, if executed *(28,*
in God's churches according to the rules and with decorum, *73)*
is more willingly listened to by devout men, and more rightly preferred to chant called figurative.

The Monks received this chant from secular priests and the main reason why Catholics frequent the churches of Regulars rather than those of seculars is that on the one hand the monks perform it with care and diligence, while

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51a Chapter 12, sess. 24: *de Reformatione.*
51b Book 2, chapter 7.

on the other hand many of the clerics neglect it and carry it out only as a matter of form (a).

James Eveillon notes this well in his treatise *De recta ratione psallendi*: "This virtuosity of musical harmony becomes ridiculous to pious ears if compared to the harmony of plain chant and to simple psalmody, if this is executed according to rule. Therefore the faithful of today desert collegiate and parish churches and run willingly and avidly to the churches of Monks, who, having devotion as rule of divine worship, psalmodise in a holy manner with moderation and, as the Prince of Psalmists already said, 'with wisdom,' and serve their Lord, as Lord and God with deepest respect. This must certainly put to shame the more important and bigger churches from which the Monks learned the art and the rule of singing and psalmodising" (b).

53 For this reason the Holy Council of Trent, which *(29)* neglected nothing that could contribute to the reform of the clergy, in its session *de Reformatione*, where it deals with the foundation of seminaries, includes chant among the other things which it commands to teach to seminarians: "So that they may be better formed in ecclesiastical discipline, let them receive tonsure without delay and always wear the ecclesiastical habit, study the rules of grammar, of chant, of ecclesiastical computation and the other liberal arts" (a).

52a *Cantus iste ille est, qui fidelium animos ad devotionem at pietate excitat; denique ille est, qui si recte decenterque peragatur in Dei ecclesiis, a piis hominibus libentius auditur; et alteri qui cantus harmonicus seu musicus dicitur, merito præfertur. Hunc quidem monachi a presbyteris sæcularibus didicerunt; et, cum ab ipsis accurate diligenterque tractetur, sacrisque a nonnullis cleris, oscitanterque persolvatur; hac potissima causa est, cur a christiano populo frequenti regularium ecclesiæ quam sæcularium adeantur. . .*

52b C. art. 9, p. 99.

53a Sess. 23, cap. 18.

The third thing of which We desired to warn you is musical chant. It has now been introduced into the churches and is commonly accompanied by the organ and other musical instruments. Let it be executed in such a way as not to appear profane, worldly or theatrical. The use of the organ and other musical instruments is not yet admitted by all the Christian world. In fact (without speaking of the Ruthenians of the Greek rite, who according to the testimony of Father Le Brun (a) have neither an organ nor any other musical instruments in their churches), all know that Our Pontifical Chapel, although allowing musical chant on condition that it be serious, decent and devout, has never allowed the organ. This Father Mabillon notes in his *Museo Italico*: "On Trinity Sunday we assisted in the Pontifical Chapel, as it is called, etc. . . . In these ceremonies no use is made of organ music; only vocal music, of grave rhythm, is allowed with plain chant" (b). **54** *(29)*

Grancolas in his *Commentaire historique du Bréviaire Romain* says that in our days we find in France renowned churches that use neither the organ nor figurative chant in sacred functions: "However there are at the present time renowned churches even in France that ignore the use of organ and music" (c).

The illustrious Church of Lyons, always opposed to innovations, and ever following the example of the Pontifical Chapel, never wanted to introduce the use of the organ: "From what has been said, it follows that musical instruments were not admitted either from the beginning or in any place. In fact, even now, in the Chapel of the Supreme Pontiff, Rome, the solemn Offices are always celebrated without instruments and the Church in Lyons, which spurns innovations, has always refused the organ, **55** *(29)*

54a *Explic. Miss.*, vol. 2, p. 215.
54b Vol. 1, p. 47, 17.
54c Chapter 17.

and still does not accept it." These are the words of Cardinal Bona (a).

56 (29) Things being so, each one can easily imagine what opinion pilgrims, from regions where musical instruments are not used, will have of us on coming to Our cities and hearing music common to theatres and other profane places. Certainly there will also be strangers from regions where chant and musical instruments are used in churches, as is the case in some of our regions; but if such pilgrims are wise and animated by true piety, they will certainly feel deluded at not finding in the chant and music of our churches the remedy they desired to apply so as to heal the ill that invaded their homeland. In fact, leaving aside the dispute that sees the adversaries divided into two fields: those who condemn and detest in their churches the use of chant and musical instruments and on the other hand those who approve and praise it, there is certainly no one who does not desire a certain difference between ecclesiastical chant and theatrical melodies, and who does not acknowledge that the use of theatrical and profane chant must not be tolerated in Churches.

Adversaries of the use of instruments

57 (29) We have said that there are some who absolutely do not approve of the execution in Church of harmonic chant and musical instruments. The prince of those in a certain way may be said to be Aelredus, contemporary and disciple of St. Bernard. In his book entitled *Speculum Charitatis* he writes: "Whence do so many instruments and cymbals in church come, whence do they come in spite of the fact that their types and figures have ceased? Why, I ask, that terrible noise which comes from bellows and which expresses more thunderous din than the sweetness of song? Why this contraction and breaking of the voice?

55a *De Divina Psalmodia*, cap. 172, n. 5.

Some sing alternatively, others alone, a third in a higher tone and a fourth finally divides some intermediate word and cuts it off" (a).

58 **(29)** We cannot say for certain that figurative chant accompanied by musical instruments was not executed in St. Thomas Aquinas' time. However, it can be affirmed that such a custom did not exist in the churches known to the holy Doctor, and it therefore seems that he was not in favor of this kind of chant. Dealing with the question: "Must chant be used in divine praises?" he replies in the affirmative. But to the fourth objection, formulated by him, that the Church is not accustomed to use musical instruments in divine praises, such as the cithara and harp, as this would seem to be a return to Judaism, and alluding to the words of the Psalm: "*Confitemini Domino in cythara, in psalterio decemchordarum psallite illi*: Give praise to the Lord on the harp; sing to Him with the psaltery, the instrument of ten strings" (a)—he replies: "These musical instruments excite pleasure rather than interiorly dispose one to piety; in the Old Law they were used because the people were less cultured and were carnal and there was need to feed them by means of these instruments as at other times with earthly promises." He adds that the instruments in the Old Law had the value of types or prefigurations of certain realities. "Also," he says, "because these material instruments represent other realities" (b).

59 **(29)** History tells us that the Supreme Pontiff Marcellus II had decided in his time to abolish music in churches and to substitute ecclesiastical chant with plain chant. We may read about it in the life of the same Pontiff, written by Peter Polidori, recently deceased, renowned as a writer and Beneficiary of St. Peter's Basilica.

57a lib. 2, cap. 23; Vol. 23 of the *Bibliotheca Patrum*, p. 118.
58a Psalm 32, 2.
58b *Summa*, 2a-2æ, q. 91, art. 2.

In Our days We have seen that Cardinal Tomasi, a man of great virtue and a celebrated liturgist, did not want musical sound in his Titular church of Saint Martin ad Montes, on the feast day of that Saint in whose honor this Church was dedicated. He did not want music either at Mass or Vespers, but ordered that in sacred functions plain chant be used, as it is used by Religious.

Proponents of the use of instruments

60 (29) We have said that there are some who approve of the use of plain chant and of instruments in the Divine Office. In fact, in the same century in which Aelredus, of whom We have already spoken, lived there was also a renowned person named James of Salisbury, bishop of Chartres. In his book *Policratius*, he praises vocal chant accompanied by instruments. "The Holy Fathers, in order to continue custom," he says, "and to draw souls towards the joyful worship of Our Lord, thought it well to have recourse not only to chant, but also to the harmony of instruments, on condition that such was done in a manner that would help souls to become more united to the Lord and increase their respect for Church" (a).

61 (29) St. Antoninus, in his *Summa*, does not reject the use of *figurative* chant in the Divine Office: "Plain chant, in the Divine Office, has been established by the Holy Doctors, such as Gregory the Great, Ambrose, and others. I do not know who introduced the chant of several voices (biscantus) into the ecclesiastical Offices. This chant seems rather to tickle ears than to animate devotion; although a pious soul may profit even from this chant." Later on, he admits to the Divine Office not only the organ, but also other musical instruments: "Organs and other instruments began to be fruitfully used for the praise of God by the Prophet David" (a).

60a *Op. cit.*, lib, cap. 6.
61a *Op. cit.*, part 3, tit. 8, chapt. 4, 12.

Pope Marcellus II had certainly decided to banish from churches figurative chant and musical instruments. But John Peter Aloysius Palestrina, Chapel Master of the Vatican Basilica, composed a musical chant to be used in the solemn high Masses with such an excellent art as to move hearts to devotion and recollection. The Supreme Pontiff heard this chant at Mass at which he was present, and changed his opinion. He cancelled the decision which he had taken. Ancient documents quoted by Andrea Adami in the *Historic Preface* (a) of the *Observations on the Pontifical Chapel* speak of this. **62** *(29)*

At the Council of Trent there was question of eliminating music from churches, but at the intervention of Emperor Ferdinand, testifying through his delegates that musical or figurative chant served to incite the faithful to devotion and to favor piety, it pleased the assembled Fathers to give to the Decree already prepared the softened form which we read in session 22, under the title *De observandis et evitandis in celebratione Missæ.* This decree forbids only any musical execution be it organ or chant that suggests anything lewd or impure. **63** *(29)*

The fact is referred to by *Grancolas* in his *Commentary* (a) and by Cardinal Pallavicini in his *History of the Council* (b).

Certainly renowned ecclesiastical writers follow the same opinion. Cardinal Bellarmine teaches that the use of the organ must continue in churches, but that other musical instruments must not be easily admitted: "Hence it follows that if the organ is to be conserved in churches for the sake of the weak, it does not mean that other instruments may be lightly introduced" (a). **64** *(29, 31)*

62a *Op. cit.*, p. 11.
63a *Op. cit.*, p. 56.
63b *Op. cit.*, Book 22, c. 5, N. 14.
64a *Controversie*, vol. 4, Book 1: *De bonis operibus in particulari*, chap. 17.

Cardinal Cajetan is also of this opinion. In his *Summa* he writes on the word *organum*: "The use of the organ, although it is a novelty for the Church—and because it is so the Roman Church up to now did not use it in the Pope's presence—is, however, lawful, because one must regard the faithful who are still carnal and imperfect."

65 *(29, 31)* The venerable Cardinal Baronius in 1600 A.D. (in his *Annals*), writes: "No one can rightly disapprove if, after many centuries, the use of organs and of instruments formed from reeds of different sizes and united together be used."

Cardinal Bona, speaking of organs played in churches, says: "The moderate use of them, etc. in the church must not be condemned. The sound of the organ causes joy to the sad soul of man and recalls the happiness of the heavenly City, stirs the lazy, spurs on the diligent, inspires the just to love, recalls sinners to penance" (a).

66 *(29, 31)* Suarez (a) notes that the word *organ* does not indicate solely that particular musical instrument which is today commonly called *organ*, but also other musical instruments (b). He concludes that once the organ is used in churches, other musical instruments may also be used.

Sylvius does not reject the harmonic or figurative chant in Churches: "Ecclesiastical chant must be greatly cared for, be it either plain chant or Gregorian,—properly the ecclesiastical chant,—or be it that chant later introduced into the Church, called harmonic or figurative chant." A little further on he says: "Nevertheless, as the custom of using musical instruments at the Divine Office was

65a *De Divina Psalmodia*. ch. XVII,

66a T. 2 *de Religione*, lib. 4, *de Horis Canonicis*, c. 8, N. 5.

66b Lib. 2 *Originum*. (This is already noted by St. Isidore. "The word organ generally indicates all musical instruments.")

accepted after many centuries, it must not now be disapproved" (c).

67 *(29, 31)* Bellotte, having made an abundant and minute exposition in his book *De Ritibus Ecclesiæ Laudunensis* on musical instruments played at times at the Divine Office, having shown that in ancient times these instruments were not used in churches, holds that the reason for this old and different custom is due to the necessity of keeping Christians as far away as possible from the profane rites of the pagans who used musical instruments at theatres, banquets, and sacrifices. "Therefore," he continues, "it is not a question of throwing discredit on musical instruments themselves, if the Church introduced musicians and musical instruments only in the last centuries. The reason stands only in the fact that pagans used such musical instruments for immoral and indecent uses particularly at theatres, banquets and sacrifices."

68 *(29, 31)* Persicus in his tract *De Officio Divino et Ecclesiastico* (a) writes as follows on figurative chant in Church: "In the second place I say: although in rhythmic or figurative chant many abuses may be introduced,—as can happen also in all ecclesiastical ceremonies,—it is licit in itself, and for no reason forbidden if executed with religious decency and judicious reserve." At "doubt 6, number 3" he holds that the almost universal use of playing the organ and other musical instruments during the Divine Office, is a praiseworthy one and very useful to elevate imperfect souls to the contemplation of God."

69 *(29, 31)* The use of harmonic or figurative chant and of musical instruments at Masses, at Vespers and other Church functions is now so largely spread that it has also reached *Paraguay*" (a).

66c T. 3 of his Works on the 2a-2ae of St. Thomas, q. 91, a. 2.

68a *Op. cit.*, dub. 5, n. 7.

As these new American converts are endowed with extraordinary dispositions and ability in musical chant, they will, on hearing musical instruments, quickly learn all that belongs to musical art. The Missionaries also know how to make use of this tendency to lead souls to the faith of Christ by pious and devout hymns with the result that at present there is hardly any difference between our chant and music at Masses and Vespers and that of the regions mentioned. Father Muratori tells us this in his "*Descriptio Missionum Paraguay*" (a).

Theatrical Kind

70 (30) We also said that all condemn theatrical chant in churches and want a distinction made between the sacred chant of the Church and the profane chant of the theatre. Every one knows St. Jerome's text, cited in the Canon "*Cantantes*" dist. 92. "Cantantes et psallentes in cordibus vestris Domino: Let the adolescent listen to this; let those who are bound to psalmody in Church listen to it; to honor God it is not enough to sing with the voice; it is also necessary to sing with the heart. Neither must one anoint his throat and lips with sweet ointment, as theatrical actors do, to produce theatrical melodies and songs in Church." St. Jerome's authority was abusively invoked by those who too audaciously wanted to remove from churches all kinds of chant. But St. Thomas, in the passage already quoted, replies thus to the second objection taken from the said text of St. Jerome: "Regarding the second objection," he says, "it is necessary to note that St. Jerome does not condemn chant, but attacks those who sing in Church as they would sing at a theatre."

71 (30) Saint Nicetius in his book *De Psalmodiæ bono* (a) describes the type of chant that should be executed in

69a *Op. cit.*, chap. 12.
71a *Op. cit.* c: 3; t. 1 of the *Spicilegio.*

churches as follows: "The music or the form of melodies that should be executed is that which is in harmony with holy Religion and not expressions of tragical chant; it should show that you are true Christians; it should not be like that which is heard at the theatre, but should produce in you sorrow for sin."

The Fathers of the Council of Toledo, in 1566, (b) after a long exposition of the qualities of the chant of the Church, conclude as follows: "It is absolutely necessary to avoid all that is theatrical in the music used for the chant of divine praises and everything that evokes profane themes of love or warrior feats dear to classic music."

Numerous and learned writers severely condemn the patient tolerance in churches of theatrical music and chant and ask that such abuse be banished from them.

Consult Casalius (c) and the Rev. Louis Antonio Muratori (d).

To conclude what We have to say on this argument, **72** that is, on the abuse of theatrical compositions in churches. *(30)* (the abuse is evident and requires no words to demonstrate it), it suffices to mention that all the authors whom We have quoted above as being favorable to figurative chant and the use of musical instruments in churches, clearly say and testify that they have always meant and wished by their writings to exclude that chant and that music proper to platforms and to theatres, because they, like others, condemn and despise such chant and music. When they professed to be in favor of chant and music, they always meant chant and music suitable for churches and which excites the faithful to devotion. It is enough to read their works to know their true intentions.

71b *Harduin*, t. x, c. 11, art, 3.

71c *De veteribus sacris christianorum ritibus*, chapt. 34.

71d T. 1 of *Antiqua Romana Liturgia, dissertation De Rebus liturgicis* chapt. 22.

73 *(30)* Granted that not the use, already accepted by ecclesiastical Offices, but only the abuse of harmonic or figurative chant and also of musical instruments is condemned (which is also acknowledged by Bingham, although he is not of our faith) (a); the necessity arises to distinguish carefully between what is fitting and meriting approbation and what the abuse is.

But, to make such a judgment, We should be expert in musical art, as were some of Our holy and illustrious Predecessors, such as Gregory the Great, Leo II, Leo IX and Victor III. However, We have not the time nor the occasion to learn music. We shall be satisfied with indicating certain principles drawn from the Constitutions of Our Predecessors and from the writings of virtuous and learned men.

To proceed in order, We shall first of all speak of what must be sung in churches. Then We shall speak of musical instruments suitable for churches and what must be observed in the sacred temples.

Motets

74 *(29)* William Durando, who lived under the Pontificate of Nicholas III, openly opposed those compositions called motets which in his time met with great favor (a).

"It seems very opportune to do away with that undevotional and disorderly chant of motets and similar compositions; they should not be allowed in Church." Later on Pope John XXII promulgated his Decretal "Devota sanctorum", in which he showed his aversion to the chant of motets in the vernacular. "Never allow motets in the vernacular to be sung."

The theologians went into the question of chant in churches and of those musical compositions or motets. One of them, Paludanus (b), held that the chant of motets

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73a T. vi, *Originum ecclesiastic.*, lib. XIV, 16.
74a Tract "*de modo generalis concilii celebrandi*" chapt. XIX
74b 4th Book *of Sentences*, dist. 15 q. a. 2.

was a kind of theatrical chant and reproaches those who use them: "those who sing motets on holydays; Church chant must have nothing to do with what sounds like tragedy."

Suarez seems to be in favor of the chant of motets, even those written in the vernacular, as long as they are serious and devout (a). To prove his assertion, he invokes the habit and practice of some churches governed by wise prelates who do not condemn these canticles or rhythmical chants. He also adds that in the early stages of Christianity the faithful sang in Church those pious and devout hymns that sprang from their own piety and devotion; and that such an ancient practice serves in a certain way to approve the use of motets. **75** *(29)*

But, foreseeing the objection that would have been made to him that such modulated chants, called motets, would interrupt ecclesiastical psalmody, he replies thus: "This interruption or pause, which because of this fact takes place in the parts of a canonical hour, is not to be condemned. This part of the Office remains morally uninterrupted because of the devotion that this same chant proposes to excite. So, in this way this chant may be considered a preparation for the Office that follows and a solemn and worthy conclusion to the preceding Office, and, finally, an ornament of the entire hour."

In 1657 the Supreme Pontiff Alexander VII issued a Constitution, the thirty-sixth of his Pontificate, beginning with *Piæ sollicitudinis,* in which he ordered not to sing during the Divine Office and during the exposition of the Blessed Sacrament for the public adoration of the faithful any hymn which is not formed from the words taken from the *Breviary* or *Roman Missal.* These chants may be taken from **76** *(29)*

75a *De Religione,* T. 2, lib. 4: *De horis Canonicis,* c. 13, n. 16.

the proper or common offices of the solemnity of each day or from the Saint's Feast; they may be taken also from Sacred Scripture or from the works of the Holy Fathers, but they must be first submitted to the Sacred Congregation of Rites and receive its approval.

From this Pontifical Constitution it undoubtedly results that the chant or motets composed according to the norms prescribed by the same Alexander VII, Our Predecessor, and seen and approved by the Sacred Congregation of Rites, were declared lawful.

77 **(29)** This Constitution of Alexander VII was confirmed by the Venerable Servant of God Innocent XI, in his Decree of December 3, 1678.

However, as some doubts arose on the meaning and interpretation of the Constitution of Alexander and of Innocent's Decree, Our Predecessor of happy memory, Innocent XII, on August 20, 1692, issued another Decree, the seventy-sixth of his collection of Papal bulls.

This decree cleared up the confusion caused by the various interpretations and threw light on the whole question; in general it forbade the chant of all motets.

It allowed, besides the singing of the Gloria and the Creed, the singing of the Introit, the Gradual and the Offertory during Solemn High Mass. It admitted no change, not even the slightest, in Vespers, or in the Antiphons which are said at the beginning and end of every Psalm.

Moreover he willed and ordered musicians to follow all the rules of the Choir and to be always in perfect conformity with it. As it is not allowed in Choir to add anything to the Office or Mass, he also forbade musicians to make changes and allowed only some verses or motets to be taken without changing the words from the Office and the Mass of the solemnity of the Most Holy Sacrament of the Body of Our Lord—that is, from the hymns or the antiphons or other parts of the Roman Missal or the Breviary, and to sing them with the aim of exciting the faithful to devotion during the elevation of the Sacred Host or when it is exposed for the veneration and adoration of the congregation.

Having lawfully regulated the use of canticles or sung verses or motets, it is necessary to admit that much has already been done to remove theatrical songs from church, but it is also necessary to confess that this was not sufficient to reach the desired end. **78** *(29)*

It so happens, much to Our great sorrow, that the abuse of the theatrical manner and the noise of the stage enters into parts of the Mass which it is lawful to sing and which are generally sung during Mass and Vespers, as has been noted above (that is the Gloria, the Creed, the Introit, the Gradual, the Offertory and the rest).

The great bishop William Lindamus, in his *Panoplia Evangelica* (a) is not opposed to musical chant in churches, but he disapproves of the many repetitions and the confusion of voices, and proposes that suitable music be adapted in churches according to the words that are sung. "I well know," he says, "that some judge it more convenient to keep music, with instruments and musicians. I should willingly give my consent, if at the same time the reform of abuses, presently in vigor in all churches, came about. It is necessary to introduce another method of singing, more serious and more suitable to God's work in place of executions which make more of the melody than of the words, or at least to introduce a melody which is more suitable to the words that are sung and more in harmony with them."

Drexellius is also of this opinion as he writes in his work *Rhetorica cælestis* (a): "Musicians, allow me to say **79** *(29)*

78a Op. cit., book 4, c. 78.
79a Book I, c. 5.

here, that at the present day a kind of chant has crept into the temple which is new, eccentric, broken up with a swing and certainly far from religious. It is more suitable for the theatre and dance halls. Artifice is sought for and the primary desire to pray and to sing is lost. It interests us and stirs our curiosity, but in reality we neglect devotion. What in fact is this new method and swing to chant if not a comedy in which singers are changed into actors? They exhibit themselves: first one, then two, finally all together and converse with each other through chant; then again one dominates above and a little later the others follow him."

80 *(29)* A modern writer, Benedict Jerome Feijoo, Master General of the Benedictine Order in Spain, in his *Theatrum criticum universale* (serm. 14), supported the principles and science of musical notes, indicated the method to be followed to correct Church music compositions and give them a character altogether different from that of the theatrical musical concerts.

But here We shall satisfy Ourselves by remembering and taking into account the prescriptions of the Sacred Councils and the opinion of renowned writers. If it is true, as We are told, that the figurative music of theatres is executed in such a way as to offer to all those listening to it a sense of delight and have them enjoy the rhythm, melody, and music itself; and that those present get pleasure out of the sweetness of the various voices without perceiving, in most cases, the exact meaning of the words, this must not be so with ecclesiastical chant; in fact, for this the opposite must be sought.

81 *(19, 29)* In ecclesiastical chant care must be taken to ensure that the words are perfectly and easily understood. Music is allowed in Church only because it elevates man's mind to God, as St. Isidore teaches: "It is a custom of the Church to sing sweet melodies, the more easily to induce souls to compunction" (a). It is certain that this would be difficult, if the words could not be understood (b).

The Council of Cambrai, held in 1565, prescribed as follows: "What must therefore be sung in choir is destined to instruct the faithful: it must therefore be sung in such a manner as to be understood by the mind" (c).

82 *(23, 30)* In the Council of Cologne held in 1536 we read the following: "In some churches they went as far as the abuse of omitting and shortening what was most important in favor of the harmony of chant and organ music. And the most important part is made up precisely of the recital of the words of the prophets, the apostles, the Epistle, the Creed, the Preface or the act of thanksgiving and the Our Father. On account of their importance, these texts like all the others, must be sung clearly and intelligibly" (a).

In the first Council of Milan, held in the year 1565, we read the following: "profane airs must not be sung or played at the Divine Office, or in the churches; sacred chant without languid inflections must be sung, guttural

81a *De Eccles. Officiis*, book 1, chapter 5.

81b *At vero Nobis satis erit, præ oculis habitis Sacrorum Conciliorum regulis, et probatorum Scriptorum sententiis, illud admonere, quod, si musicus theatrorum cantus ita instituitur ut, quemadmodum Nobis relatum est, populus spectator, et auditor harmonicis quidem cantorum modulationibus oblectetur, artificio musicæ artis gaudeat, numerisque musicis delectetur, melodia et suavitate vocum fruatur; verba autem plerumque non recte percipiat: diversum utique, et contrarium omninio in ecclesiastico cantu servari debet, in quo illud in primis curandum est, ut verba perfecte planeque intelligantur. Nam cum in ecclesiis concentus musicus receptus sit ad erigendas hominum mentes in Deum, ut docet Sanctus Isidorus, "Psalterium idcirco cum melodia cantilenarum suavium ab Ecclesia frequentatur quo facilius animi ad compunctionem flectantur." Id certe obtinere difficile potest si verba non audientur.*

81c Tit. VI, chapter 5, T. 10, p. 582 Harduin's Collection.

82a Chapter 12, tit. *de off. priv.*

sounds must not take the place of labial ones, never must it have a passionate character. Let chant and music be serious, devout, clear, suitable to God's house and to divine praise; executed in such a manner that those who listen to it understand the words and be moved to devotion" (b).

83 (29) Let Us note on this subject the gravity of the words pronounced by the Fathers assembled in the year 1566 for the Council of Toledo: (a) "If it is true that everything sung in Church to praise God must be sung in such a manner as to favor, as far as possible, the instruction of the faithful and be a means of regulating piety and devotion and of urging the faithful to worship God and desire heavenly things, let bishops who allow the practice of melodic variations in the musicians' choirs in which voices are mixed according to different orders, insure that the words of the psalms and of the other parts generally sung do not remain incomprehensible and suffocated by a disordinate uproar. As for the use of so called organic music, let the words of these sung parts always be understood and the minds of the listeners inclined to praise God more through the pronunciation of the words than with the melodies of a curious composition".

84 (30) On reading these prescriptions we see how well founded was the complaint of Bishop Lindanus (a) "In our days, musicians' chant is executed in such a way as to distract, mislead, and alienate the faithful rather than to excite them to piety and heavenly desires. I remember having sometimes taken part at Divine Praises, and having paid great attention while they were singing so as to understand the words, but I did not succeed in understanding even one of them. It was all a mass of repeated syllables and confused voices, one could not recognize anything in that vulgar shouting. It was crude bellowing, rather than chant."

82b Part 2, n. 51 (Harduin's collection, page 687).
83a Act. 3, c. 2 (Harduin's collection).
84a See reference quoted above, n. 78.

It was a wish truly inspired by devotion and, with the aim of leading singers to devotion, a very wise exhortation which Drexellius expressed: "I supplicate you to bring back to life something of the first religious fervor of sacred music. If you have taken to heart, if you care at all for the honor due to God's majesty, strive towards this end, that the words that are sung may also be understood. What use is it to me to hear sonorous variations in Church, what good is the profusion of voices, if I understand nothing of the sense and the words which were given to the chant purposely to reach into the soul?" (b)

This finally justifies the reply given by Cardinal Dominic Capranica to the Supreme Pontiff, Nicholas V, after the Cardinal had assisted at a sacred function where the Divine Office was executed in figurative chant, in such a manner that the words could not be heard. The Pontiff asked the Cardinal what he thought of such music; the reply given by the Cardinal may be read in the life of this Cardinal edited by Baluzio (a). **85** *(29)*

The great St. Augustine relates that when he heard our hymns sweetly sung in church he broke into tears: "I wept at the beauty of your hymns and canticles, and was powerfully moved at the sweet sound of your Church's singing. Those sounds crept into my ears, and your truth streamed into my heart; so that my feeling of devotion overflowed, and the tears ran from my eyes, and I was happy in them" (a). **86** *(28)*

But then he became scrupulous over the great delight that he felt on hearing hymns sung in church, as though it were an offense to God and they led him to think that chant was not to be tolerated because of such delight. Having made a more serious examination of this doubt,

84b see n. 79.
85a *Miscellanea,* book 3, § 18 p. 289.
86a *Confes.* book IX, chapter VI.

he changed his opinion, because now he knew that he was moved not only by the harmony, but by the words which accompanied the harmony. This he expressly declares in book X of the Confessions, chapter XXXIII.

87 (29) Augustine, therefore, wept for tender devotion on hearing sacred praises sung in church and in understanding the words accompanied by the music. He would perhaps weep even today if he heard some of the figurative music sung in our churches; he would weep not out of devotion, but for sorrow on hearing the music and not being able to understand the words.

Musical Instruments

88 (31) Up to now We have spoken of musical chant. Now We must speak of the organ and of the other musical instruments whose use, as We have said above, is allowed in some churches. It is necessary to deal with music because if chant must not be theatrical the same must be said of music. The Jews had no need to establish the difference between the chant sung in the Temple and the profane chant of theatres. It is evident from the Sacred Scripture that chant and the playing of musical instruments were used in the Temple, but not in theatres. Calmet notes this in his dissertation on Jewish music.

We need to fix the limits between Church chant and music and that of the theatres. We must state the difference between the two because in our days figurative or harmonic chant accompanied by the playing of instruments are adopted both in theatres and in churches.

Having already spoken at length on figurative chant, it now remains for Us to speak on the accompaniment. We shall speak first of musical instruments which may be tolerated in churches; in the second place We shall speak of the playing of those instruments which are generally used to accompany chant; and finally of their use independently of chant, that is to say, of orchestral playing.

As for the instruments that may be allowed in Church, the above mentioned Benedict Jerome Feijoo (a) admits the playing of the organ and other instruments, but he would like to exclude the tetrachord lyres, because the violin bow causes modulations so sharp that they excite in us boyish gaiety rather than a composed veneration for the sacred mysteries, and souls are not touched. **89** *(31)*

Bauldry (b) would prefer that only the organ, trumpets and other wind instruments be allowed in church: "Besides the organ, let no other musical instrument, other than the trumpet, flute or cornet be played" (b).

On the contrary, however, the Fathers of the First Provincial Council of Milan, held under St. Charles Borromeo, expressly excluded from churches wind instruments: "In Church let only the organ be played, let flutes, cornets and every other musical instrument be excluded" (a). **90** *(31)*

We have not neglected to ask the advice of wise men and learned music Masters. In conformity with their opinion, you, Venerable Brethren, will see that, if in your churches musical instruments are introduced, you will not tolerate any instruments along with the organ, except the tuba, the large and small tetrachord, the flute, the lyres and the lute, provided these serve to strengthen and support the voices. You will instead exclude the tambourines, cors da classe, trumpets, flutes, harps, guitars and in general all instruments that give a theatrical swing to music.

As to the manner of using those instruments which may be admitted with sacred music, We only warn that they be used exclusively to uphold the chant of the words, so that their meaning be well impressed in the minds of the listeners, and the souls of the faithful moved to the **91** *(31)*

89a See previous reference of n. 80.
89b *Manual sacr. cærem,* part I, chapter VIII, n. 14.
90a Tit. *de Music et Cantor.*

contemplation of spiritual things and urged to love God and divine things all the more. Valentia, speaking of the utility of music and musical instruments, rightly says: "They serve to enliven one's own faith and that of others, especially of the very ordinary people who are often weak and must be trained to appreciate the taste of spiritual realities, not only by means of vocal chant, but also by the playing of the organ and musical instruments" (a). However if the instruments continue to be played and stop only once in a while, as is the custom today, to give time to listeners to hear the harmonic modulations,—the vibrating emotions, vulgarly called thrills—if for the rest they do nothing else but bother and drown out the choir voices and the meaning of the words, then the use of the instruments does not reach the desired end; it becomes useless, rather, it is forbidden and condemned.

92 *(31)* Pope John XXII underlines among musical abuses the following in these words: "Their chant, they chop it up with gasps, that is, with sobs, as Charles Dufresne says in his Glossary and by this he means those broken modulations vulgarly called thrills" (a).

The great Bishop Lindanus opposes the abuse of covering up the words of the singers by playing instruments: "The blare of trumpets, they make us tremble with their horns and other noises; nothing is omitted that can render the words incomprehensible, bury their sense and duly cover them with earth" (b).

The pious and learned Cardinal Bona, in his work, *De Divina Psalmodia*, often cited, writes as follows: "Before finishing, I shall give a warning to Church singers: let them not turn to unlawful pleasure what the Holy Fathers instituted to help devotion. Music must be executed in a serious

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91a T. 3, on the 2a 2ae of St. Thomas, disp. 6, q. 9.
92a Extravagante *Docta Sanctorum*, cf. n. 78.
92b Already quoted above.

and moderate manner, so that it not only charms the soul, but above all gives first place to the meaning of what it sings, and to what helps truly pious sentiments" (c).

Orchestral music

Finally, We speak of orchestral music. Where its use has been introduced it may be tolerated as long as it is serious and does not, because of its length, cause boredom or serious inconvenience to those who are in choir, or who are celebrating at the altar, during Vespers and Mass. Of such Suarez speaks as follows: "It is to be understood from this that in itself the practice of inserting in the Divine Office the playing of the organ without singing is not to be condemned, as long as the music of the instruments be soft, as is often the case during Solemn High Mass or between the psalms of the Divine Office. In these cases such playing is not part of the Office, but adds to the solemnity and veneration of the Office itself and to the elevation of the spirit of the faithful so that they be more easily moved and disposed to devotion. But as no vocal chant is associated with this playing, it is necessary that the said chant be serious and suitable to excite devotion" (a). **93** *(31)*

But here We cannot be silent over the most inconvenient abuse which must not be tolerated: on certain days of the year sacred buildings are the theatre for sumptuous and resounding concerts, which in no way agree with the Sacred Mysteries which the Church, precisely on those days, proposes to the veneration of the faithful. **94** *(31)*

The zeal with which he was animated urged the oft-mentioned Master General of the Benedictine Order in Spain to protest (a) against the flowery musical variations with which—alas, too often,—they dress up the Lamenta-

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92c Op. cit., C. 17, par. 2, n. 5.
93a *De Religione*, Book III, chapter XIII, n. 17.
94a Op. cit. Sermone 14, par 2; see above, n. 80.

tions of the Prophet Jeremias, the recitation of which is prescribed by the Church during the days of Holy Week, or the chant in which the prophet weeps over the destruction of Jerusalem by the Chaldeans, the ruin of the world through sin, the affliction of the militant Church during persecution, and the anguish of Our Redeemer during His Passion.

95 (*31*) During the reign of Our holy Predecessor, Pope Pius V, the Church of Lucca was governed by Alexander, a Bishop who was most zealous for ecclesiastical discipline. He observed that during Holy Week solemn concerts were held in church with numerous singers and the playing of all sorts of instruments. This was in flagrant opposition to the sad atmosphere in which the sacred functions of those days are celebrated. A great crowd of men and women ran to hear such concerts which were only an occasion of grave sins and scandals. The Bishop published an edict by which he forbade these concerts during Holy Week and during the three days following Easter Sunday.

But as some were not under episcopal jurisdiction and held they were not obliged to obey the Bishop, the Bishop referred the case to the Supreme Pontiff, Pius V, who replied with a Brief dated April 4, 1571.

96 (*31*) The Pope deplores the blindness of the human mind and carnal men, who not only on holydays but also on those established in a very special way by the Church to venerate the memory of Christ's Passion set aside devotion and sincere purity of mind and allow themselves to be carried away by the pleasures of the world and abandon themselves to their passions. "This," he says, "must be always avoided in every sacred period, but must be avoided in a very particular way during that time fixed by the Church to commemorate Our Lord's Passion. During that time it would be extremely well if all the faithful turned their minds to the contemplation of such a great blessing bestowed on us by Our Redeemer and that they remain free and immune from all impurity of heart and senses."

He then reports on the abuse introduced into the Church of Lucca of selecting the best musicians and collecting every kind of instrument to hold solemn musical concerts in Holy Week. "Recently to Our great grief, We learned that in your episcopal City there is the most detestable abuse of holding unheard of musical concerts in churches during Holy Week, with the assembling of selected singers and every sort of instrument. A greater crowd of young people of both sexes flows into the concerts than into Divine Ceremonies, attracted to them by a real passion, and experience has shown that they commit grievous sins and that no lesser scandals arise." **97** *(31)*

Finally, he praises the order of the bishop and, relying on the decrees of the Sacred Council of Trent, he declares that this order extends to and obliges even those churches that hold themselves to be exempt, by Apostolic privilege or any other reason from the authority of the Ordinary. **98** *(31)*

In the Roman Council, lately held in Rome in 1726 (a), various decrees may be read on the use of musical chant and instruments during Advent, the Sundays of Lent and during the obsequies of the dead. It is sufficient to mention them.

Practical Dispositions

We remember having read that when the Emperor Charlemagne had proposed to reduce to rules of art ecclesiastical chant then executed in a disorderly and gross manner in the Churches of Gaul, he asked Pope Adrian I to send from Rome masters competent in sacred music. Thanks to these, Roman chant was easily introduced into Gaul: everyone can read about it in the works of Paul the Deacon (a) *Rodolph de Tongres* (b), *and St. Antoninus* (c). **99** *(31)*

98a Tit. 15, n. 6.
99a *Life of St. Gregory*, Book II, chapter IX.
99b *De Canonum observantia*, prop. 12.
99c *Summa Hist.*, p. t. 12, c. 3.

The monk of Angoulême also relates (d) that the singers who had come from Rome also taught in Gaul the art of playing the organ which was introduced into the kingdom of Gaul under King Pepin I.

Since it is a general custom and rule that the City of Rome must by her example and teaching precede all other cities regarding sacred rites and other ecclesiastical matters, history itself bears this out. When Charlemagne wished to introduce ecclesiastical chant in his kingdom, he had it come from Rome as from its source.

100 *(33)* This fact urges Us on and stimulates Us to do away entirely with the abuses introduced into ecclesiastical chant, abuses which We have condemned above; to have it disappear from every church, if possible, but especially from the churches in the City of Rome.

And, as We do not fail to give the necessary and opportune orders to Our Cardinal Vicar of Rome, so, Venerable Brethren, do not fail to publish, if necessary, edicts and laws which are in harmony with Our Circular Letters. By so acting, ecclesiastical chant will receive direction according to the rules which We have prescribed and firmly established in said letters, to the end that a start will be made in the reformation of church music.

This revival was already ardently desired and longed for by many so much so that a hundred years ago John Baptist Doni, a Florentine nobleman, wrote in his tract *De præstantia Musicæ Veteris* (a): "At the moment things are at the point that no one will lay down a severe law that forbids this almost effeminate and slow-going chant which has been introduced all over; no one sees the necessity of imposing discipline on those affected, interminable and often-halting melodies. Everyone is convinced that solemn

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99d *Life of Charlemagne* chapter VIII.
100a Op. cit. Book 1, p. 49.

holydays and sacred buildings would lose their celebrity and would no longer be frequented, if they did not resound with effeminate songs, often not very decorous, and with the great confusion of voices and sounds rivaling one another for supremacy.

101 *(33)* We said "if there is a need," as We well know that in the states of the Church there are some cities where there is need to reform Church music, whereas there are others that have no need of such reform.

However, We fear, and are greatly worried, that in some cities the churches and sacred altars need cleaning and furniture. In many cathedrals and collegiate churches, choirs are not in honor for their execution of plain-chant well done according to the rules of art that We have given above.

If it is necessary to do so in your church, you must lend all diligence and all possible solicitude to correct such abuses.

Would to Heaven that in all the dioceses of Our State, the priests celebrated the Holy Sacrifice of the Mass with that devout external decorum which is due to it! Would that every priest presented himself in public clothed in his priestly garb and also decently dressed, with that behavior and modesty which brings honor to the sacerdotal state!

We shall not add anything else here to this argument, for we have already gone deeply into the matter in two of Our Notifications (a) to which We refer all those dealing with ecclesiastical discipline. We recommend them to your priestly solicitude.

102 *(33)* We shall conclude our Letter by drawing your attention to a simple fact: there is nothing which attracts the attention of men to judge whether the churches are well

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101a Notification 14, par. 4 and 6, book 2. Notification 4, tom. 4.

governed or badly governed by the bishops than to see the priests celebrating the sacred functions hastily or negligently, performing ecclesiastical ceremonies badly, or omitting them altogether, wearing clothes little suited to the priestly dignity or even contrary to it.

These things come to the attention of all; they offer themselves to the judgment both of the inhabitants of the place as well as of strangers. They especially scandalize those who come from regions where priests wear becoming clothes and celebrate Mass with due devotion.

103 (33) The pious and learned Cardinal Bellarmine, not without shedding tears, said: "It is also cause of tears to see the Sacred Mysteries being dealt with in such an indecorous manner, the want of care or the impiety of some priests. They who do so show that they do not believe in the presence of the Majesty of Our Lord. Some celebrate Mass without spirit, without affection, without fear and terror in a terrible hurry! They act as if they did not believe that Christ Our Lord saw them."

104 (33) After having made some other observations, the Cardinal continues: "I know that there are in God's Church many excellent and very religious priests, who celebrate the Divine Mysteries with a pure heart and clothed in clean vestments. For this all must give thanks to God. But there are also those—and they are not few—who move us to tears of pity because by their shameful and sordid exterior they manifest the uncleanness and impurity of their souls."

We embrace you, Venerable Brethren, in the charity of Christ and We heartily impart to You and to the flocks under Your charge, Our Apostolic Blessing.

THE GOLDEN ROSE

Letter *Quanta vertentis*, March 24, 1751, to the Church of Bologna.

(*Historical remembrance of the ceremony.—Precedents in favor of Bologna.—Veneration of the Rose.—Its history.*)

Let it be known to all that this glorious day is called and is truly "joyful Sunday." For this reason the words of Isaias are read in the Introit of the Mass: "Rejoice, Jerusalem, and come together all you that love her: rejoice and be glad, you that have been in sorrow: that you may exult, and be unperturbed in the abundance of your consolation." **105** *(69, 75)*

These words indicate the joy that overcame the Israelites when Our Lord God, moved to compassion for their long captivity, set them free from the servitude of Babylon. They also express admirably the joy of our holy Church and of Christ's faithful, who no longer groan under Jewish or pagan persecutions as in the early days in which they were miserably oppressed. This is the explanation given by sacred commentators to this text.

Even the Gospel which is read in the Mass of the Fourth Sunday of Lent is full of joy because of the miraculous multiplication of loaves and fishes which satisfied and strengthened the crowd who had gathered on the other bank of the Sea of Galilee to hear Christ preaching. Moved by such a great miracle, they decided to crown Him their King, but, because of this, He fled and hid Himself.

In the Solemn Mass said on this day, We see the deacon clothed in the dalmatic. From this same vestment, which is a sign of joy, We understand the Church's joy. A Sermon, attributed to Peter de Blois (a), is dedicated to this Fourth Sunday of Lent. The Author wonders what this unusual joy of the Church can mean, especially as it

105a Sermon XIV

is a Sunday in Lent, and the Sunday immediately preceding Passion Sunday. Of all the causes that he assigns to this joy, what really interests Us is the one mentioned by Innocent III in his Sermon, of which We have spoken and in which he said that the Church, on this fourth Sunday of Lent, wished to stir the faithful to spiritual joy to encourage them in the midst of Lenten penance and fasts: "On this Sunday in the middle of Lent, the Church offers the faithful a certain relief, lest the rigor of Lenten abstinence weaken them as they bear the weight of uninterrupted toil, and that the lightening of the burden may lead them to suffer fatigue more joyfully. Today's whole Office abounds in joy and exultation."

106 *(69, 75)* Therefore, as the spiritual joy of this day is so great, the Roman Pontiffs piously and wisely thought of introducing the rite of the Golden Rose which is generally anointed with balsam and scented with musk. These are the words of the Oration which the Roman Pontiff recites while blessing the Golden Rose: "We beseech your Majesty to deign to bless and sanctify this Rose, so pleasant to sight and smell, which We today bear in Our hands as a sign of spiritual joy." The flower is a symbol of Jesus Christ Our Redeemer. "This flower represents Christ Our King Who says of Himself: I am the flower of the field and the lily of the valleys"(a). Gold signifies that He is the King of kings and the Lord of lords. This is the same meaning given to the gold offered to Him by the Magi: "There is reason for saying that gold is said to be the symbol of His kingship, because the Magi offered it to the Savior to signify that He was the King of kings and Lord of lords."

Finally, perfume foretells the triumph of His glorious Resurrection, which was and remains the spiritual joy of the entire world: "The perfume of this flower represents the glory of Christ's Resurrection, etc. In fact, the all-penetrat-

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106a Canticles 2:1.

ing perfume of Our Lord's Resurrection has been spread in all the corners of the world, heavy with the fetid odor of crime. And so, no region of the world lacks this perfume; everyone rejoices for having by its sweet odor overcome spiritual corruption."

It is also good to remember, that it was an ancient custom to give the gold a touch of red dye during the ceremony of the Golden Rose, to signify more clearly Christ's Passion. This we conclude from a paragraph of Alexander III's letter: "The red color which tinges the gold signifies the Passion of Our Redeemer of Whom it was written: 'Who is this that cometh from Edom, with dyed garments from Bosra?' And again: 'Why, then, is Thy apparel red, and thy garments like theirs that tread in the wine press?' " (a). **107** *(69, 75)*

(*Signification of sending the Rose as a present.*)

THE "AGNUS DEI"

Decree *Conficiuntur*, of the Sacred Congregation of Rites, 1752.

The *Agnus Dei* are made from pure white virginal wax, a symbol of the human nature that Christ took by Divine power in the Virgin Mary's most pure womb, that had no part with sin nor bore the least stain. **108** *(69)*

On the Agnus Dei the image of a Lamb, symbol of the Immaculate Lamb, Who immolated Himself on the Cross for man's redemption, is impressed. It is blessed with holy water, the element used by God both in the Old and the New Law to perform wondrous miracles; with the wax balsam is mixed, signifying the good odor of Christ which must perfume all the works and all the life of Christ's faithful ones. Chrism, which is generally used in the prep-

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107a Isa. 63:1-2.

aration and consecration of objects and persons dedicated to divine worship, such as churches, altars and priests, is added as a symbol of charity, the greatest of virtues.

109 (69) These *Agnus Dei*, made of wax, are immersed in water previously blessed and mixed with balsam and chrism and the Supreme Pontiff before and after the immersion beseeches God with most fervent prayers and asks Him to bless, sanctify and consecrate these medallions and grant them such power that whoever uses them with lively faith and true piety may receive the following graces and favors:

1. May the sight or touch of these Agnus Dei impressed on wax medallions, awake in the faithful the memory of the mysteries of Our Redemption, expressed by this symbol, and may they, animated by lively sentiments of gratitude, bless, venerate and love God's bounty towards us, with the firm hope of obtaining by His means pardon of sins and purification from all their imperfections.

2. May the sign of the Cross impressed on the same wax medallions put to flight the evil spirits, keep away hailstones, calm the winds, alter storms, dispel cyclones, thunder and tempests.

3. May the power of divine benediction triumph over the snares and temptations of the devil.

4. In time of childbirth may mother and child be safe and may the mother happily bring forth her child.

5. May he who wears this *Agnus Dei* with devotion be preserved from all adversities and be safe from all pestilence and epidemics; may he not be stricken by epilepsy, may he not suffer from storms at sea nor from fire, nor from floods nor from any other calamity.

6. May he be defended by Divine protection in all circumstances, whether they be happy or sad; may he be

set free from man's and the devil's onslaught, from sudden and unprovided death, from every evil and danger, through the mysteries of Jesus Christ's life and Passion.

The admirable effects of this Sacred Wax have been already explained in detail in the following verses: 110 *(69)*

By this is work of demon dark undone,
Devotion rises, lukewarmness departs;
No poison harms, death's danger fast subsides;
By this from snares and vengeance you are freed.
Lest lightning strike, lest cruel thunder roar
And savage tempest toss, Oh, guard it well!
From shipwreck and from fire will it save,
And hinder every onslaught of the foe.
By it, in childbirth, too, the mother gives
To God and to the world a healthy babe.
Whence comes in this alone such mighty power?
From naught but merits of the Lamb it flows.

May God, the Author of all good, grant these benefits and graces to the faithful, through the power which first of all the blessing and prayers pronounced by the Pontiff, Christ's Vicar in the name of the whole Church, conferred on this Sacred Wax, during the ceremony of its consecration. It is a truth to be firmly believed and many times confirmed by various outstanding miracles. If these do not always produce the desired effect, it is not because of the want of power in the sacred objects, but because of the weakness and insufficiency of the faith and piety of those who use them, or because of other hidden reasons known clearly by God alone.

THE CULT OF DOCTORS

Apost. Const. *Militantis Ecclesiæ*, October 13, 1754.

God Who created and governs the Church Militant, Who founded it on the Apostles and the Prophets and 111 *(81)* willed that it should rest on Christ as the principal cornerstone, also wisely saw to it that holy and eminent Doctors should watch over and defend it to the end of time. Not only were they to guide the lives of the faithful to sanctity and justice by the example of most sublime virtue, but also by means of their vigor and the excellence of their doctrine they were to preserve the faithful in the sincerity of their faith and in the truth of the knowledge of salvation.

The universal Master and Doctor showed that He attached such importance to their work as to call them the salt of the earth and the light of the world. Not only were they, as the other shepherds of the holy people, to provide for the salvation of their contemporaries by the ministry of the living word, but, adorned by the Holy Spirit with an extraordinary light of wisdom, they were also by means of their learned books to instruct the entire Church and teach religion throughout the ages.

For this reason, the Church herself, filled with the Spirit of her Spouse and careful to guard His teachings, has usually bestowed on these glorious men, endowed by God with a greater gift of doctrine, special honors. In the solemnities both in the Sacrifice of the Mass and in the ecclesiastical offices celebrated on their feast days, the Church orders prayer, lessons and panegyrics in which the title of Doctor is attributed to them and their wisdom and doctrine especially exalted.

(*Practical dispositions.*)

CLEMENT XIII

1758-1769

SACRIFICE OF PROPITIATION

Encycl. *A quo die Nobis*, September 13, 1758.

(*Taking of possession.—Concord.—Charity among Christians.—Qualities necessary to bishops.—Mercy towards the poor.*)

Although almsgiving certainly possesses the great **112**
virtue of obtaining from God light for the intellect and *(8,*
the grace of devotion, without which pastoral care would *12,*
surely lose its power, still yet nothing is more efficacious *51)*
than prayer and the Holy Sacrifice of the Mass. The Apostle says (a): "Pray without ceasing and in all things give thanks, because it is God's will that we extinguish not the spirit of faith and charity; the spirit which supports our weakness and himself pleads for us with unspeakable groaning" (b). Likewise, if a bishop stand in need of wisdom, "let him ask it of God" (c), but let him ask it with unwavering faith. It is desirable, if possible, for him to nourish in his heart a strong faith like that of Moses, who remained firm "as if seeing God who cannot be seen" (d). This faith must be accompanied by humility: "But I am needy and poor," cried David, "O God, help me" (e). The value of constant and persevering prayer is brought to light by the words of Our Lord Jesus Christ who taught us that we ought "always to pray and not lose heart" (f). It is in this attitude of perseverance and patience that we

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112a Cf. 1 Thess. 5:17.
112b Romans 8:26.
112c Cf. James 1:5.
112d Heb. 11:27.
112e Ps. 69:6.
112f Cf. Luke 18:1.

must wait on God, if He makes us wait; because: "He shall appear at the end and shall not lie; He shall surely come and He shall not be slack" (g). We must not only heal our own infirmities, but be convinced also that others' ailments concern us, as if they were our own; consequently our prayer must be turned to Our Lord with greater ardor and perseverance. By prayer we become in some way the interpreters of the faithful of the Church. We present to God the faith, hope and charity of all, and we must obtain for all that which we all need in general and which each one needs in particular. But the most august Eucharistic Sacrifice offers us a great means of praying to God and at the same time opens to us a way of obtaining everything. Consequently, even if we are absorbed in multiple preoccupations, we shall not refuse to offer very often to God the Sacred Body and most Precious Blood of Jesus Christ; and we should be convinced that for us no other duty is greater than that of frequently immolating to God the Father the Victim of propitiation for our own and others' sins.

(*Preaching.–Choice of sacred ministers.–Residence.–Example.–Struggle for faith.–Holy See head of the Episcopate.*)

112g Habacuc 2:3.

PIUS VI

1774-1799

RESPECT FOR DIVINE WORSHIP

Encycl. *Inscrutabile*, December 9, 1775.

(*Price of possession of Peter's Chair.—Request for prayers.—Choice of Clergy.*)

We also know that you have never failed to take the greatest care of all that is generally bound to touch the hearts of the faithful and to incite their respect for what is sacred, that is, for the beauty of God's House and the splendor of all that concerns Divine Worship. How unbecoming it would be, if the Bishop's House were better kept and more elegant than the House of Sacrifice, the refuge of sanctity, the palace of the living God! How absurd to see the sacred vestments, the altar ornaments and all the furniture either too old, dusty from age, falling to pieces and dirty, while the Bishop's table is sumptuously laid out, and the prelate's vestments splendid and arranged with the greatest elegance. "What a great shame and infamy," as St. Peter Damian so well writes, "to think that some offer the Body of the Lord enfolded in a soiled linen cloth, and do not fear to lay the Body of Our Lord in a cloth such as some mighty one of earth, who is yet only a worm, would not deign to hold to his lips?" As for you, Venerable Brethren, We believe that you remain far from that negligence, of which the same holy Cardinal accused above all those who at the expense of the Church "do not buy the books nor procure ornaments or useful things for their churches," but are not ashamed to squander all the money for their own upkeep, as if their expenses were imposed by necessity. **113** *(40, 42)*

(*Philosophic Innovators.—Abuse of the principle of liberty.—Bishops' duties.—Necessary union.*)

THE EASTER MYSTERY

Homily for the feast of Easter, 1782.

114 (75) The glorious Resurrection of Our Lord Jesus Christ furnishes a proof of our faith, that all may believe in their own resurrection already accomplished in the Head. It teaches them that the corruptible body, subject to the vicissitudes of age and infirmity, will be clothed again with immortality when death will have swallowed up passions and sorrows. "For what reason would Christ have died, if He were not to have risen? And if He did not rise for us, He is not truly risen, as He had no personal reason for raising Himself from the dead" (a).

115 (75) He received from His Mother that which in Him suffered death; from His Father He received that which caused Him to rise after death. Divine Majesty was present under the veil of His Body and the power of the Divinity lay hidden under the weakness of the flesh. This was an ineffable gift and for this our flesh rejoices. True, our flesh is earthly, but, glorified by Christ, it deserved to share in a certain way in divinity. Death was banished far from us, hell lost its tyrannic power, and the gifts of grace have already made mankind, at first condemned by the law of sin, live again. The dogma of our resurrection rests without shadow of a doubt on the oracles of the prophets, on the Gospel, on the examples of Christ Our Lord, who made Lazarus come forth from the tomb, who returned the widow's son to her, and who recalled to life the daughter of the chief of the synagogue in order to confirm the truth of future resurrection.

Let them be ashamed and confused who in their audacity, (as many of you are probably aware), do not even today fear to doubt and attack the reality of the Resurrection of Our Lord and our resurrection. Now,

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114a St. Ambrose, *De fide resur.*, 90 and 102.

as long as they try to scrutinize God's designs purely by their human reason, they miserably lose their judgment and, according to the expression of the Prophets, they become abominable in their undertakings. Let them not, therefore, glory any longer in belonging to the Church with us, because they will not be able to form part of the assembly of saints after the resurrection.

Let the children of the world now listen to Us, let **116**
them pay attention to what We say; the bits of straw *(75)*
mixed with the grain on the mystical threshing floor of the Church will, if such men listen to Us, cease to be straw. In fact, it has pleased Our Lord to teach nations the word of the Gospel and communicate the faith to them through Our words. Jesus Christ, Son of God, with the divine Blood of His Immaculate Body washed the world's face stained by diabolical impiety. You have recognized the truth of Our faith and have rejected the folly of the masters of impiety. You believe in the resurrection of the body with childlike simplicity which does not raise arguments against the divine will, but accepts it with all faith; from now on take care to gather and keep the gifts that the glory of Jesus Christ gives us, so that faith may protect your life and your life may be a life of faith. This is why, beloved, We must glory in the benefits of Our Lord's Passion which merited salvation for us and placed us under the authority of fatherly tenderness.

The numerous mysteries contained in the Resurrection should be undoubtedly explained to you; for example, the mystery of how Our Lord Jesus Christ, Our God, without leaving His Father, took flesh in His Mother's womb, died, and rose from the tomb; the meaning of the women's coming to the tomb; the great earthquake and the angel's appearance; the reason why the stone was rolled back; and many other things rich with mysteries ancient and new. But it would take so long to explain them, and lack of time prohibits Our doing so. It is, therefore, sufficient for Us, beloved, to say that today the faith of the Church is consolidated in Christ and that, if all died in Adam, in the same way all will be made to live in Christ. If the Easter mystery was symbolically fulfilled once in Egypt by the immolation of the Paschal Lamb, now, thanks to the promulgation of the Gospel, We celebrate the day of the divine Resurrection. There, it was a lamb from the flock, here it is the Shepherd Himself Who is immolated. For this reason the insane crowd of Jews tried to belittle the efficacy of the Cross, and render incomplete the work of our salvation, by urging Our Redeemer to descend from the Cross. But, in order to show us by His example, that We must not shorten the time of penance nor return to the world's pleasures, He did not will to shorten the time of His Passion. This is why We read in today's Gospel that not only has Christ risen, but "He is no longer here; there is the place where He was laid." From this We understand that he is not truly risen who remains in the place where he died, nor is he truly risen, who loves to fall back into the place from which he arose.

117 (75) We must remain on our Cross until we find repose from our fatigues and we are not permitted to look behind towards the land of Egypt, for fear of soiling our feet which have been washed in penance. As our Redeemer wished by His death to give us salvation and joy, in like manner we must avoid causing Him sorrow by our lives. I pray you, let not the stains of your past affright you. The merit of a single confession atoned for all the crime of the good thief in whom grace was more abundant than prayer. No one, therefore, must despair of mercy and grace, as long as, after having confessed his sins, like the thief, he believes. The Good Shepherd went over the hills and mountains in search of the lost sheep, and, having found it, He placed it on His shoulders, on the same shoulders that bore the wood of the Cross, and He placed the lost sheep among the others who had never

abandoned the flock. Was He not the Master who did not refuse to give the kiss of peace to the disciple who betrayed Him? He manifested Himself as God to forgive, as a Spouse to love, as a Lamb to expiate. He gave His blood to redeem us and at the same time water gushed forth from His side to wash us. His Blood redeemed us in such a way that sin no longer reigns in our bodies, and the water purified us of the faults we had previously committed.

It would truly be a sacrilege, if your penance was **118** the result only of impulse and routine, because one who *(75)* continues to commit that for which he is not fully sorry would act through mockery and not through penance. Those days of reconciliation and salvation would turn to your ruin and loss, and undoubtedly your fate would be the same as Judas', into whom Satan entered after he had taken a mouthful of bread. Nevertheless, they who through frailty fall into numerous faults often must rise by frequent sorrow and purification. For this reason Eliseus prescribed for Naaman the leper that he should immerse himself seven times in the Jordan, so that, purified from his leprosy, he might recover his health.

Concentrate, therefore, all the vigor of your spirit on **119** this clear testimony of the Resurrection, and banish all *(75)* trace of former indulgence by making a sincere act of contrition, lest the devil's jealousy rob you of what God's grace has given through humility. Ascend, beloved, to the summit by way of humility, because he who follows another road, instead of elevating himself, runs towards his ruin. In a word, you will celebrate Easter, if your souls exhale the odor of the divine Bread, if they do not remain hardened under the devil's influence, and if the light of so great a mystery is not obscured in your hearts by the darkness of evil thoughts. In fact, no one can contract a criminal alliance with the devil and at the same time celebrate with Christ the mystery of sanctity. Let us, therefore, run in the way of the precepts to which He invites us, and let us always lift our gaze towards the Lord, so that He Himself may keep us free of snares. It is a joy for Us to encourage you to embrace the holy laws on which all the work of the salvation of souls depend. But at the same time, We shall not cease to exhort you to mingle your tears with this day's joy, tears because of your sins, joy because of the eternal happiness prepared for you. From now on Our soul is united to yours, and one and the same charity moves our hearts in unison, in order that with you We may be led into the possession of heavenly glory. May God deign to grant Us this through Jesus Christ Our Lord.

IMPORTANCE OF CHORAL FUNCTIONS

Encycl. *Quod aliquantum*, March 10, 1791, to Cardinal Rochefoucauld and the Bishops of the National Assembly.

(*Civil constitution of the clergy.—Pope's attitude.—The Episcopate's Need.—Freedom of thought.—Origin of society.—Oath.—Discipline.—Bishops and Seminaries.—Ecclesiastical goods.*)

120 (25) The principal office of Canons was to pay daily a common tribute of praise to the Supreme Being by chanting psalms. Paul the Deacon in his biography of the bishops of Metz gives us a proof of this. In his book we read that "the bishop Chrodegand had not only trained his clergy in the study of God's law, but he took care to have them learn Roman chant and ordered them to conform to the customs and practice of the Roman Church (a).

The Emperor Charlemagne submitted to Pope Adrian I for examination a work entitled "On the Veneration of Images". The Pontiff took this occasion to seek the

120a Vol. 13, *Library of the Fathers*, ed. Lyon p. 321.

Emperor's help in instituting without delay the use of chant in several of the churches of France which had long refused to follow in this the practice of the Roman Church. His purpose, he said, was to have those churches, which looked upon the Holy See as their rule of faith, look upon it as their model also in the manner in which it praised God. Charlemagne's reply is found in its entirety in George's "On the Liturgy of the Sovereign Pontiff" (b).

(*Charlemagne and Adrian I.*)

The Gallican Church, in far distant times, had established a rite and maintained it carefully. This rite gave to ecclesiastics raised to the dignity of canons of honorable functions a means of nourishing piety, arousing the faithful's devotion and attracting them by means of chant and the splendor of ceremonies to fulfill their religious duties and thereby merit new graces. But the National Assembly, in a single decree, not without grave scandal has nullified, suppressed and abolished this rite. On this point, as in all other articles of the decree, it adopted the principles of the heretics, especially the senseless opinions of the Wycliffites and of the Centuriators of Magdeburg, who rose up in rage against the use of ecclesiastical chant and dared to deny its antiquity. **121** *(28)*

(*Abbot Gerbert, of St. Blaise.*)

We can only advise the authors of that decree to read attentively the anathemas pronounced by the Council of Arras in 1025 (a) against the adversaries of ecclesiastical chant, so that a healthy shame may make them stop and think. "'Who can doubt," says the Holy Council, "that you are not possessed by the unclean spirit, seeing that you reject as superstition the use of psalmody established in the **122** *(25, 71, 97)*

120b Vol. II, dissert. 1, Ch. VII, no. 6.

122a Chap. 12: The duty of psalmodising, Labbe, Vol. 11, p. 1181 ff.

Church by the Holy Spirit? The clergy were not inspired by games and profane amusements to produce the tone and modulation of religious music, but by the Fathers of the Old and New Testament. Those who pretend that the chanting of psalms is foreign to divine worship, must be ejected from the bosom of the Church; such innovators agree perfectly with their head, the spirit of darkness, the source of every iniquity, who tries to denaturalize and corrupt the meaning of the Sacred Scripture by malignant interpretations."

Finally, if the glory of God's house, if the majesty of worship is degraded in the kingdom, the number of ecclesiastics will necessarily lessen and France will undergo the same fate which befell the Jews who as St. Augustine says, "after they were left destitute of prophets they grew daily worse and worse, when they hoped to grow into a better state" (b).

(*Religious Orders.—General Judgment on the Constitutions.—The bishop of Antun.—Resistance.*)

PARTICIPATION IN THE SACRIFICE

Encycl. *Auctorem fidei*, August 28, 1794.

(*Introduction.—Condemned propositions.*)

123 (*60*) The proposition of the synod in which, after it states that "a partaking of the victim is an essential part in the sacrifice," it adds, "nevertheless, it does not condemn as illicit those Masses in which those present do not communicate sacramentally, for the reason that they do partake of the victim, although less perfectly, by receiving it spiritually," since it insinuates that there is something lacking to the essence of the sacrifice in that sacrifice which is performed either with no one present, or with those pres-

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122b *City of God*, Bk. 18, c. 45, N. 1.

ent who partake of the victim neither sacramentally nor spiritually, and as if those Masses should be condemned as illicit, in which, with the priest alone communicating, no one is present who communicates either sacramentally or spiritually,—false, erroneous, suspected of heresy and savoring of it.

124 *(52)* The doctrine of the synod, by which, while it professes "to believe that the oblation of the sacrifice extends itself to all, in such a way, however, that in the liturgy there can be made a special commemoration of certain individuals, both living and dead, by praying God specially for them," then it immediately adds: "Not, however, that we should believe that it is in the will of the priest to apply the fruit of the sacrifice to whom he wishes, rather we condemn this error as greatly offending the rights of God, who alone distributes the fruit of the sacrifice to whom He wishes and according to the measure which pleases Him"; and consequently, from this it derides "as false the opinion foisted on the people that they who give alms to the priest on the condition that he celebrate a Mass will receive from it special fruit"; thus understood, that besides the special commemoration and prayer a special offering itself, or application of the Sacrifice which is made by the priest does not benefit, other things being equal, those for whom it is applied more than any others, as if no special fruit would come from a special application, which the Church recommends and commands should be made for definite persons or classes of persons, especially by pastors for their flock, and which, as if coming down from a divine precept, has been clearly expressed by the sacred synod of Trent,—false, rash, dangerous, injurious to the Church, leading into the error elsewhere condemned in Wycliffe.

PIUS VII

1800-1823

RESTORATION OF WORSHIP IN FRANCE

Decree *Apostolicæ Sedis*, of Cardinal Caprara, Legate in France, April 9, 1802.

It is the duty of the Apostolic See, to which Our Lord Jesus Christ entrusted the care of all the Churches, to fix the manner in which ecclesiastical discipline must be opportunely and peacefully observed according to circumstances of time and place. Our Most Holy Father Pius VII, by Divine Providence Pope, added to the other sollicitudes of French churches, the business of examining all that would be suitable to establish in the new order of things with regard to holydays of obligation. **125** *(16, 79)*

In fact, His Holiness is aware that in regard to them no common custom obtains throughout the French Republic, but holydays of obligation vary from one diocese to another. On the other hand, His Holiness knows that the above-mentioned citizens of that same Republic greatly need, after many wars, to reorganize their commercial undertakings and the affairs of prime necessity. Finally, His Holiness notes, with great sorrow, that in certain regions holydays are no longer observed with the same piety with which they were kept heretofore.

In fact in many places, the abandonment of the practice of religion on holydays is for fervent and pious Christians a grave cause of scandal.

Having therefore seriously considered and weighed all these reasons, His Holiness has come to the conclusion that it would be advantageous both for the State and for religion, if a determined and restricted number of holydays to be observed in the Republic were established, so that all those who are governed by the same civil laws **126** *(79)* might observe the same religious discipline under a uniform regime and on account of the lessening of the number of holydays, the obligation which derived from their great number might be lightened and the observance of those that remain be rendered easier.

(*Practical dispositions.*)

INTERIOR WORSHIP

Apost. Const. *Sublata tandem,* Indiction of Jubilee for France, April 9, 1802.

(*Revival of worship.—Warnings to the French.*)

127 *(8)* This grace of predilection and this perfect gift which God has granted you, under all respects, calls for your greatest attention and docility to the divine bounty and clemency, for fear lest what should have been for you a cause of greater help in your salvation may earn for you severest judgment. You must be convinced that in order to fulfill this duty, it is not sufficient to care for the splendor and beauty of the sanctuaries, or to see to the celebration of holydays and other similar things which, seeing that they have been devotedly instituted to render honor to God, must be the object of our zealous and fervent worship so as to restore in part the honor of which God has been for a long time deprived. But if you satisfy yourself with those exterior signs of religion and think that there is nothing else to do, it is evident that you retain nothing but a vain and empty shadow of Christianity, and that you are keeping only the name of Christians.

128 *(8)* What use would it be to restore the religion of your fathers, if you reduced it to something visible only to the light of the sun and to the gaze of man, and neglected the other element which consists in a sincere piety and interior worship? (a) God, in fact, must be first of all adored in spirit and truth, and for this it is essential to nourish in our hearts charity without which neither oblation, nor holocausts, nor ceremonies can be acceptable to God.

(*Indiction of the Jubilee.—Conclusion.*)

128a *Quid enim restitutam vobis patrum vestrorum religionem esse profuturam arbitramini, si ea tantum parte, quæ se prodit in lucem et conspectum hominum ipsam retineatis, neglecta illa quæ in solida erga pietate, atque interno cultu consistit?*

LEO XII

1823-1829

SUNDAY'S SANCTIFICATION

Encycl. *Caritate Christi*, December 25, 1825.

(*Retaining absolution.—The Jubilee.—The Sacrament of Penance.—Clerical studies.—Blasphemy.*)

You must love above all things the beauty of God's house; but your chief care must be that it is not violated by the indecent behavior or clothing of those who enter there, nor by any impiety which would dishonor it more than anything else; let not the faithful forget the warning of Our Lord Jesus Christ: "My House is a house of prayer," and "the zeal of thy house hath eaten me up". 129 *(40, 42, 61, 62, 78, 79)*

Warned by you, may the people recall the precept imposed by the Lord: "Remember that thou keep holy the Sabbath day", and the terrible sentence pronounced against its violaters: "They have violated my sabbaths outrageously; therefore I have decided to rain my anger upon them and to consume them."

But the perversity of many is so great that they do not hesitate on that day to give themselves over to servile work; or that, taking advantage of the exemption granted them from such works on that day in order to attend to God, they take advantage of it to be occupied with the devil. Thus, on holydays they give themselves over to banquets, drunkenness, debauchery, and all the devil's works. Insofar as you can, see to it that this scandal disappears, and that it is replaced by a willingness to pray, to listen to the word of God, by the very salutary participation in the Mass, not only attended piously, but also by the reception of the Body of Christ.

GREGORY XVI

1830-1846

LITURGICAL INVOCATIONS

Encycl. *Inter gravissimas,* February 3, 1832, to the Armenians of Constantinople.

(*Reform of liturgical customs.*)

It is necessary to observe faithfully the rule which prescribes that no innovation whatsoever is to be made in the rites of the holy Liturgy without consulting the Apostolic See, not even on the ground of restoring ceremonies thought to be more in conformity with liturgies approved by the same Holy See, unless for very grave reasons and by the authorization of the Holy See. **130** *(17)*

(*Conclusion.*)

ERRORS REGARDING THE SACRAMENTS

Letter *Cum in Ecclesia,* September 17, 1833.

(*The Supremacy of the Holy See.–The Hierarchical character of the Church.–The Church's discipline.*)

Quite a number of them are to be found especially in the vast regions of Germany. Gathered together in a kind of association, they dare hold meetings, carry on discussions and conversations about the reform of the Church, a reform required, they say, by the times in which we live. They are much more dangerous because by stimulating love for religion, exhibiting their zeal as piety, pretending to want to rejuvenate and restore the Church, they deceive ordinary people. So great is the blind temerity of men of this kind that they do not fear to propagate, by means of the impious writings in which they express their opinions, errors already condemned by numerous and well known **131** *(67)* decrees issued by the Roman Pontiffs and the Councils. And they do not do these things furtively or secretly and with much precaution, but very openly spread their teaching a little everywhere and audaciously defend it by word and pen and even from the pulpit itself.

(The Church's power regarding the censorship of books.—The Church's strength against her enemies.)

132 (67, 87) The present discipline of the Church regarding administration of the Sacrament of Penance is according to them not only vain but fatal, dangerous to the power and efficacy of this salutary institution.

The character impressed by Ordination appertains only to the domain of scholastic theory; he who has been ordained priest could again become an ordinary layman, at least with the Church's approbation—and under this name they mean the bishops.

Finally, they express many other theories that We find loathsome to set out in detail, such as the question of Mass stipends, of daily celebration, of the offering of more sacrifices than one for a deceased person, of private Mass, of sacred rites, of devotion to the Blessed Virgin, of pious societies and of public prayers.

(The Sacrament of Penance.—Ecclesiastical Celibacy.)

133 (67) Having, therefore, been counselled and having had the assent of many learned theologians, in accordance with the opinion and the judgment of Our Venerable Brother Cardinals, and, finally, after having for a long time seriously examined the question for Ourselves, We, with full knowledge of the facts and in the fullness of Our Apostolic Authority, reprove, condemn and order that the above works be always reproved and condemned as containing propositions which are respectively false, rash, scandalous, erroneous, injurious to the Holy See and contrary to its rights, in conflict with the ecclesiastical hierarchy and the divine constitution of the Church, favorable to schisms, leading to heresy, heretical, schismatical and already condemned by the Church in her sentence against Luther, Baius, Richer, Eybel, in the Council of Pistoja and of still others.

FREQUENTATION OF THE SACRAMENTS

Encycl. *Quo Graviora,* October 4, 1833, to the Bishops of the Rhine Province.

(*Pragmatism.—Bishops' Weakness.—Writings on the Reformation of the Church.—Religious indifference.—Doctrine on the perfectibility of the Church.—Ecclesiastical Hierarchy.—Ecclesiastical Celibacy.*)

They, therefore, pretend that according to the definition of the Council of Trent, a person who has been ordained priest cannot again become a layman on his own accord, but can do so with the authorization of the Church: under this name they refer only to bishops whose power to reduce clerics to the lay state they recognize. As regards the character impressed on the soul at Ordination they hold that the Council says it is indelible in the sense that the Sacrament of Holy Orders cannot be repeated and not in the sense that the priest cannot again become an ordinary layman in the manner explained above; finally, they are not ashamed to classify the question of the character as belonging to recent scholastic speculation. By inventing such theories, what else are they doing but clearly showing that they are adding errors to errors, playing shamefully with words and contradicting the true sense of the Decrees of the Council of Trent and of the whole Church on this subject? **134** *(87)*

We must all the more deplore the blind temerity of those who want a radical reform of the blessed institution of the Sacrament of Penance, those very men who also outrageously blame the Church and wrongly accuse her of committing error, as if, by prescribing yearly confession, **135** *(67)* by granting indulgences on condition of confession, allowing private Mass and the daily celebration of the divine mysteries, she weakens the power of this salutary institution and injures its efficacy. If such were the case, could the Church, the pillar and the ground of truth and so evidently and continuously taught by the Holy Spirit in all truth, ordain, concede, permit that which would cause the ruin of souls, to the dishonor and detriment of a sacrament instituted by Jesus Christ? "Is there," says St. Augustine, "greater folly than that of wanting to contest the decisions adopted by all the Church the world over?" We beg these innovators, who stimulate such great zeal for the increase of true piety among the people, to consider that, if the frequentation of the sacraments is lessened or completely suppressed, religion will become weaker and weaker and will end by being completely extinguished.

136 *(18, 19, 51)* It would take too long, Venerable Brethren, to continue enumerating the erroneous opinions of these innovators, whether they deal with Mass stipends, which they want abolished, or with the custom of offering more than one Sacrifice for a deceased person,—a custom which they denounce as being contrary to the Church's doctrine on the infinite value of the Sacrifice of the New Law,—or with the new Ritual in the vernacular that they pretend is more suitable to contemporary mentality, or with Pious Associations, public prayers, holy pilgrimages which they condemn in various ways. It is sufficient for Us to indicate that opinions of this kind do not come from other poisonous sources nor do they derive from principles other than those which the solemn judgment of the Church long since condemned in the Constitution "*Auctorem fidei*", quoted on several occasions and especially in propositions 30, 33, 66, and 78.

(*Exhortation to bishops.—Reminder of their duties.—Conclusion.*)

THE SYNOD OF BADE

Encycl. *Commissum divinitus,* May 17, 1835, to the Swiss people.

(*Condemnation of the Synod of Bade.—Audacity of laymen.*)

The Church therefore possesses, in virtue of her divine constitution, not only the power to teach, instruct and define questions of faith and morals and interpret Sacred Scriptures without danger of error, but she also has the power to govern, maintain and confirm in her doctrine the children whom she has received into her bosom, and the power to make laws regarding all that deals with the salvation of souls and with the exercise of the divine ministry and divine worship, so that whoever resists these laws becomes guilty of a very grave fault. **137** *(16)*

(*The errors of the Synod of Bade.*)

And this power to teach and to govern, which Christ granted to His Spouse in all matters that deal with religion, belongs to her pastors and heads only, and can in no way be the province of civil government. Moreover this power is absolutely free and does not depend on any earthly authority. It is not to secular princes, but to the Apostles and their successors that Christ confided the deposit of revealed truth; to them only did He say: "Who hears you hears Me, who despises you despises Me." And these same Apostles did not preach the Gospel and restore discipline with the backing of secular power, but often in opposition to it. What is more, when the heads of the synagogue dared to impose silence on them, Peter and John, with complete evangelical liberty, answered, "If it be just, in the sight of God, to hear you rather than God, judge you." Therefore, only by offending faith and completely upsetting the divine constitution of the Church and the nature of her government **138** *(16)* does it come about that civil authority dominates her, rules her doctrine and forbids her to issue and promulgate laws concerning the holy ministry, divine worship and the spiritual welfare of the faithful.

These are solid and unchangeable principles founded on the authority of all the ancient Fathers and Tradition. "Do not mix yourselves up in ecclesiastical affairs," writes Osma, bishop of Cordova to the Emperor Constance, "and give us no orders in this matter, but rather learn this of us. God gave you the Empire; to us He confided the affairs of the Church. Just as he who tries to deprive you of your power goes against the order established by God, so also be wary of rendering yourselves guilty of a grievous crime, if you take over ecclesiastical affairs." Christian Princes do not ignore this fact and they have glorified themselves in openly proclaiming it—among others, the Emperor Basil the Great, who at the time of the eighth Synod declared: "As for you, O lay people, whether you are constituted in dignity or be ordinary private people, I have nothing else to say except this that under no circumstances whatsoever is it allowed to provoke discussions on ecclesiastical affairs. The duty of making investigations and enquiries in this field belongs to patriarchs, bishops and priests who have received the charge of governing, who have the power to bind and to loose, who possess the keys of the Church and of heaven; this is not our duty, we who must be governed, who need to be sanctified, bound or loosed from our bonds.

(*Mixed marriages.—Denial of the Primacy of the Holy See.*)

139 *(16)* The Roman Pontiff alone, and no other bishop, can, by reason of a power proper and natural to him, transfer the days fixed by the Church for the celebration of holydays and observance of the fast, or abrogate the precept of assisting at Mass according to what has been clearly defined by the Constitution *Auctorem fidei* promulgated on August 28, 1794, by Pius VI, Our Predecessor of holy memory, against the supporters of the Council of Pistoja. The propositions contained in the articles of Bade are contrary to these truths and are all the more dangerous insofar as authority without restriction has been attributed by them to civil power and expressly reserved to it in those questions dealing with discipline.

(*Delay of condemnation.—Exhortation to bishops and to the lower clergy.*)

A NEW RITUAL

Letter *Dolorem, quo jam diu*, November 30, 1839, tc the Bishop of Fribourg.

(*Reproof for his dealing with heretics.—Religious indifferentism.—Mixed marriages.*)

As We have the opportunity of writing you, We cannot refrain from indicating to you another point that requires particular vigilance on the part of your Fraternity: especially those very priests whom We have already mentioned above who, taken in by novelty, do not fear to undervalue sacred rites and to criticize the venerable usages of the Church, nor spare any effort to induce you, Venerable Brother, to publish a new Ritual that will satisfy their desires. But, conscious of your duty, watch constantly over the institutions of the ancients and never allow your clergy to depart from any prescription of the Ritual of the Holy Roman Church or from any rule that may have been inserted in any other Ritual you use, provided that that Ritual be ancient and approved by the lawful authority. We trust, Venerable Brother, that you will take this advice to heart in all obedience; and knowing that there have been changes in this field, We exhort and beseech you in Our Lord not to delay in suppressing and correcting the innovations introduced. **140** *(19)*

(*Recommendation of the Roman Catechism.*)

SAINT PAUL'S BASILICA

Encycl. *Augustissimam,* December 21, 1840.

(*Expenditures made for St. Paul's Outside the Walls.—Request for alms.*)

141 *(40)* Have them understand that they will do a work most pleasing to God by employing their resources and their goods in embellishing His house. In fact, although He, Creator and Sovereign of heaven and earth, has no need of our help, He is nevertheless so merciful and good that not only does He ask our aid for the construction of a dwelling dedicated to His Holy Name and render our efforts fruitful, but He rejoices in the fact that we are thankful to Him for the great honor He grants us.

When God commanded Moses to build the tabernacle, to raise up the altar, to make vestments, to fashion vases with most precious materials, He commanded that all the children of Israel should donate some silver. God said to Moses: "And the money received which was contributed by the children of Israel, thou shalt deliver unto the uses of the tabernacle of the testimony: that it may be a memorial of them before the Lord, and He may be merciful to their souls" (a). Who would not be strongly stirred by this important and salutary promise, made by God Himself, to give abundantly of his own goods for God's work according to his own means, so that "it may be a memorial for them before the Lord, and He may be merciful to their souls" (b). The holy leader of the Israelites experienced great joy in his heart when he heard those responsible for the work announce to him: "The people offereth more than is necessary", so that it was necessary to forbid them to bring new gifts, because "the things that were offered did suffice, and were too much" (c).

141a Ex. 30:16.
141b Cf. 30:16.
141c Ex. 36:5-7.

SIMONY

Letter *Dudum Nos sollicitos,* August 22, 1841, to the Vicar Apostolic of Gibraltar.

(*Interference of laymen in the administration of the goods of the Church.—Abuse of appeal to civil power.*)

142 *(68)* Regarding the administration of the Sacraments, be careful diligently to teach the faithful under your jurisdiction that these divine gifts cannot be measured absolutely in terms of money, but must be gratuitously dispensed by the ministers of God who gratuitously received them, and that in this matter no usage worthy of approbation, according to the spirit of the canons, may be quoted to justify asking for money on the occasion of the administration of any Sacrament, seeing that you yourselves and the Congregation of Propaganda, in virtue of Our authority, have forbidden it and rightly so, in order to safeguard the sanctity of the Sacraments.

(*Episcopal and lay power.*)

RETURN TO THE ROMAN LITURGY

Letter *Studium pio,* August 16, 1842, to Monsignor Gousset, Archbishop of Rheims.

143 *(15)* We recognized the zeal of a wise and pious bishop in your two letters in which you deplore the variety of liturgical books introduced into many French churches, books which, after the recent division of the dioceses, have greatly increased, causing the faithful no little confusion. To Us, who suffer as you do for this state of affairs, nothing would be more desirable than to see observed by all those under your care and in every place the constitutions of St. Pius V, Our Predecessor of immortal memory, who wished that no one should be dispensed from the obligation of adapting the Breviary and the Missal published, according to the mind of the Council of Trent, for the use of the Roman Rite, except those who for over two centuries, have used a different Breviary or Missal. However, he also wished that even those should not change and rechange according to their whims the above mentioned books, but that they should retain, if they so wished, the books which they were already using (a).

This is what We desire, Venerable Brother, but you understand well that it is a hard and difficult task to eradicate this custom which has been in use in your country for many a year. Fearing also more grievous disorders, it seemed fit for Us to abstain, for the moment, not only from demanding the complete solution of the question, but also from giving particular answers to the difficulties expounded to Us.

Moreover, Venerable Brother, seeing that a Bishop of that kingdom with considerable wisdom and the help of a suitable occasion has recently changed various liturgical books that he found in his diocese and has led all his clergy to the full observance of the rites of the Roman Church, We have lavished Our greatest praise on him and have heartily acceded to his wishes, granting him the celebration of a votive office on various days of the year, so that the clergy, who on the other hand spare no fatigue to procure the good of souls, be less often obliged to recite offices of some ferials that are longer in the Roman Breviary.

We also trust that with God's blessing, many other bishops of France will in turn follow the example of that Pastor; We particularly hope that the dangerous tendency to change liturgical books will entirely disappear.

(*Conclusion.*)

143a Const. *Quod a Nobis*, July 9, 1568, and Const. *Quo primum*, July 14, 1568.

HOLY PICTURES AND DOGMAS

Letter *Graviter sane*, September 28, 1844, to the Archbishop of Milan.

(*Reproaches for a new edition of the Ambrosian Breviary.*)

144 *(16)* Beloved Son, in the upper part of the copper engraving of this Breviary representing the Angel's salute to the Virgin, is to be seen the Eternal Father from whose bosom the Divine Word already in the bodily form of a child descends towards the Most Holy Virgin. You know very well that this way of expressing the ineffable mystery of the Incarnation is absolutely out of place and in complete opposition to Catholic dogma, because it presents the Word of God clothed with mortal members, even before He became man, and thereby favors the erroneous interpretations of heretics who denied that Christ took a true human body from the Virgin Mary.

145 *(16)* In another holy picture similarly engraved in copper, representing the glory of the heavenly kingdom, the same Virgin is to be seen placed without any distinction in the same degree of glory as St. John the Baptist, although the Catholic Church glories, and rightly so, in proclaiming her Queen of all the sojourners in heaven, elevated in surpassing grandeur over all the choirs of Angels, above the Cherubim and Seraphim. You therefore understand, in your piety and wisdom, how such engravings could easily lead the faithful, especially the less enlightened, into grave errors.

You are not unaware with what wisdom the Council of Trent teaches that "certain holy pictures illustrating false dogmas constitute for the ignorant an occasion of falling into dangerous error" (a).

145a Sess. 25: De invoc. Sanctorum.

146 As We were engaged in very serious and important
(16) affairs, We were not able to go in detail into the winter part of this Breviary nor examine the other parts. However, the part We have already observed makes Us fear greatly that in publishing this Breviary other things could slip in that could prejudice sound doctrine and the faithful. For this reason, dearest Son, the publication of such a Breviary has caused Us great sorrow, and We, who are so deeply anxious about the integrity of Catholic doctrine and the salvation of the souls entrusted to Our care and calling, cannot but exhort you in the Lord with Our present friendly letter to withdraw these engravings, to suppress and proscribe this recent edition of the Breviary and restore to use the old edition of that same Ambrosian Breviary.

PIUS IX

1846-1878

REVERENCE IN PRAYER

Encycl. *Singulari quidem,* March 17, 1856, to the Bishops of Austria.

(*Interpretation of the Concordat.–Indifferentism.–Rationalism.–The reform of morals.–Provincial Councils.*)

147 *(15, 40, 42, 72, 87)* There is nothing more effective in leading the people to virtue, piety and divine worship than the life and example of those who are consecrated to the holy ministry; hence, do not, therefore, neglect to establish as soon as possible among you whatever can restore ecclesiastical discipline where it has fallen off, and see that strict observance be revived where it is necessary. For this reason, Beloved Sons and Venerable Brethren, come to a common agreement and unite your efforts and your care that ecclesiastics never forget their dignity and their duty, and that they avoid everything forbidden to the clergy. Distinguished in every virtue, let them be an example to the faithful in words, in speech, in charity, faith, and chastity. Let them recite each day's canonical hours with attention and devotion; let them give themselves to prayer, apply themselves to meditation on heavenly things, love the splendor of God's house, carry out functions and sacred ceremonies, following the Roman Pontifical and Roman Ritual; let them fulfill the duties of their ministry with diligence, wisdom and sanctity, never abandon study, especially of the sacred sciences, and strive assiduously to procure the eternal salvation of mankind.

148 *(8, 72, 87)* With equal diligence ensure that all the canons and the other beneficiaries of the metropolitan Churches, cathedrals and colleges bound to assist in choir, seek by the exactness of their morals, the integrity of their life and their zeal for piety, to shine as burning lights placed on a candlestick in the temple of the Lord. Let them diligently fulfill all the duties of their office, observe the law of residence, have a care for the splendor of divine worship, be eager to keep vigil with the Lord, celebrate divine praises attentively, exactly, piously and religiously, and not with a distracted mind, wandering eyes, and improper bearing, always remembering that they come together in choir not only to give God the honor and worship due to Him, but also to implore of Him every good for themselves and for others.

(*Seminaries.—Education of youth.—Pastoral duties of bishops.—The Oriental Rite.—Harmony among clergy.—Conclusion.*)

ABUNDANT FRUITS
OF THE HOLY SACRIFICE

Encycl. *Amantissimi*, May 3, 1858.

149 The goodness and charity of our dearly beloved
(4, Redeemer Jesus Christ, the only Son of God, has been
44, so great towards men that, as you know, Venerable Breth-
45, ren, having assumed human nature, He wished not only
46, to suffer for our salvation the most awful torments and
57, horrible death on the Cross, but in addition, He ascended
59, into heaven, sitteth at the right hand of the Father, lives
85, amongst us in the august sacrament of His Body and
87) Blood, and in the excess of His love for us, has made
Himself our food and nourishment, to be Himself our sustenance and our strength by the presence of His divinity, the most sure safeguard of spiritual life. Not content with this remarkable proof of love and of charity altogether divine, He added blessing to blessing by showering on us the riches of His love, and giving us the full certainty that He loves us to the end of time. For this reason, declaring Himself eternal priest according to the order of Melchisedech, He instituted and perpetuated His

priesthood in the Catholic Church and ordained that the sacrifice which He Himself once offered by the shedding of His precious blood on the altar of the cross to redeem mankind, to deliver it from the yoke of sin and the slavery of the devil and to pacify all things in heaven and on earth, should be a lasting one, even to the consummation of the world. He orders that this sacrifice, which does not change except in the manner in which it is offered, be made and renewed daily by the ministry of His priests, so as to shower on men the superabundant and salutary fruits of His Passion.

In the unbloody sacrifice of the Mass, accomplished by the noble ministry of priests, is offered the same victim, the source of life, who reconciled us to God the Father, and who, having all power to merit, appease, obtain and satisfy, "repairs in us the ruins of death by the mystery of His only Son. Rising again from the dead, the only Son dieth now no more. Death shall no more have dominion over Him. Of Himself He lives an immortal and an incorruptible life and it is He who is immolated for us in the mystery of the holy oblation." Such is the pure oblation which no unworthiness and no perversity in those who offer it can ever stain, and which, in the words of Malachy, the Lord foretold: "From the rising of the sun even to the going down, my name is great among the Gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation" (a).

This oblation which is unspeakably fruitful embraces 150
present and future life. By means of it, grace and *(50,*
the gift of penance are granted to us, and as God is ap- *51,*
peased, He remits our crime and our sins, even our *52,*
greatest ones, and although grievously offended by our *80,*
prevarications, He passes from anger to mercy, from *81)*
rightful severity to clemency. Through this oblation we

149a Mal. 1:11.

also receive the remission of the temporal punishments due for the expiation of our faults, while the souls of those who died in union with Christ, without being completely purified, are uplifted; through it we obtain temporal goods, provided these are not an obstacle to goods of a superior order; through it the Saints and above all the Immaculate and Most Blessed Virgin Mary, Mother of God, receive the highest honor and homage they can receive. It is for this reason that We, in agreement with the Tradition of the Apostles, offer the Divine Sacrifice of the Mass for the common peace of all the churches, for the good order of the world, for rulers, for all those engaged in war, for those united to us, for those afflicted with illness or oppressed by sorrow, and in general for all those in need, for the souls in Purgatory, believing that the greatest help that these souls can receive is that which is given to them when we pray for them at the moment in which the holy and majestic Victim is immolated before us.

(*Obligation to celebrate Mass pro populo.—Practical dispositions.*)

UNITY OF THE CHURCH AND VARIETY OF RITES

Encycl. *Amantissimus*, April 7, 1862.

(*The Holy See, foundation of the unity of the Church and of faith.*)

151 (*15*) The rich variety of lawful rites in no way harms the unity of the Catholic Church; in fact, it contributes a great deal to increasing her dignity, her majesty, her magnificence and her splendor (a).

151a *Jam vero catholicæ Ecclesiæ unitati nihil plane adversatur multiplex sacrorum, legitimorumque rituum varietas, quinimmo ad ipsius Ecclesiæ dignitatem, majestatem, decus ac splendorem augendum maxime conducit.*

But let none of you, Venerable Brethren, be unaware that there are some who try to cheat and drag into error incautious and inexperienced minds, by falsely accusing the Holy See of wanting to oblige the Eastern schismatics, when receiving them into the true faith, to abandon their own rite and embrace that of the Latin Church. To what point such an accusation be false and far from the truth is shown and witnessed in the clearest of ways by many constitutions and Apostolic letters of Our Predecessors regarding the ecclesiastical affairs of the Eastern Churches; documents in which Our Predecessors have not only constantly declared never to have had such an idea, but moreover have affirmed that they expressly wanted conserved intact those rites of the Eastern Churches in which no error had stepped in regarding the Catholic faith or purity of morals. To these clear and repeated declarations of Our Predecessors correspond ancient and recent facts, since it cannot be said that the Apostolic See ever ordered Oriental bishops. ecclesiastics or peoples returned to Catholic unity, to renounce their own rite, if it was in conformity with the law.

(*The Congregation of the Oriental Church.—Diocesan relations.—Instruction of the faithful.—Formation of the clergy.—Oriental religious.—Conclusion.*)

THE LITURGY OF LYONS

Letter *Non mediocri*, March 17, 1864, to the Archbishop of Lyons.

Dearly beloved Son, it is a matter of no small sorrow to Our heart to know that the ancient liturgy of the Church of Lyons has been grossly altered by numerous errors through the fault of one of your predecessors. He did not hesitate to make those changes despite the very wise constitution "*Quod a nobis postulat*" of Our holy Predecessor Pius V, published on July 9, 1568, which all the clergy of **152** *(16)* the Catholic Church were bound to obey. This also, despite the advice and the warnings of the college of Canons of the present Metropolitan Cathedral of Lyons of that era which did not fail to express solemnly their opposition and their protests against the innovations unwisely introduced into that liturgy by your Predecessor. For this reason We, being deeply concerned over the splendor of the illustrious Church of Lyons and of keeping the Constitution of Pius V, above mentioned, have with the greatest sollicitude exhorted you, Beloved Son, to imitate the remarkable examples given by almost all the most illustrious bishops of France and, in agreement with Our desires, to introduce into the diocese of Lyons confided to your care the use of the Roman Missal and Breviary. At the same time We make it known to you that We permit the ancient liturgy of the Church of Lyons, once free from all errors, to be conserved for the future.

153 *(16)* According to ancient tradition and for the safe outcome of this affair, you have given an account to Rome and submitted everything for Our supreme judgment and for that of the Holy See. We have entrusted the calendar and the offices in question to the examination of Our Congregation responsible for the recognition of legitimate rites and We have given orders to the same Congregation to purify, with the greatest care, the ancient liturgy of the Church of Lyons from all the innovations introduced into it by your predecessor. As you know well, everything has been submitted to the most minute examination and faithfully reported to Us. It is decided that the Roman Missal and Breviary be progressively introduced into the diocese of Lyons, and that the ancient liturgy of the Church of Lyons, once completely void of all these errors, be retained for the future. But while We Ourselves place all Our strength on the hope that this arrangement, which has caused great joy to all people of good will and especially to the people of Lyons, will according to Our desires and yours, have great success without encountering any obstacle, We had to deplore the unjustified conduct of certain parish priests of Lyons. These indeed did not fear to oppose Our will and yours in a question which according to law belongs solely to Our authority and to that of the Apostolic See.

(*Conclusion.*)

DOGMA AND LITURGICAL DISCIPLINE

Encycl. *Omnem sollicitudinem*, May 13, 1874, to the Ruthenians.

(*Solicitude of the Holy See for the Eastern rite.*)

154 *(16, 82, 84)* As a very strong bond unites and associates discipline to dogma, particularly liturgical discipline, the Apostolic See, infallible teacher of faith and most wise guardian of Truth, noticing that a dangerous rite altogether out of place had been furtively introduced into the Eastern Church, condemned and reproved it by banning its use.

On the other hand this concern to keep the ancient Liturgies intact does not imply that certain rites coming from other churches cannot be admitted into the Eastern Liturgy. These rites, as Pope Gregory XVI, of happy memory, wrote to the Armenians: "Are those which your ancestors gloried in loving, because they seemed to them to be more in keeping with the rule, or because they were adopted a little while ago, as a sign that distinguishes them from heretics and schismatics." It is for this reason that the same Supreme Pontiff recommends that "without consulting the Apostolic See no innovation is to be made in the rites of the Holy Liturgy, even on the ground of restoring ceremonies thought to be more in conformity with liturgies approved by the same See, but only for very grave reason and by the authority of the Apostolic See" (a).

154a Cf. 130.

(The help for Ruthenians.—Present disputes.—Introduction of schismatical liturgy.)

155 (17) It is useless to present things under a false light. We refer to those liturgical innovations proposed to purify the Eastern rite and restore it to its original integrity. The Ruthenian liturgy cannot be other than what it has been, whether it was instituted by the Holy Fathers of the Church or consecrated by the Canons of the Councils, or introduced through a lawful use and always with the approval either expressed or tacit of the Apostolic See. If in the liturgy itself variations have taken place in the course of time, they were not introduced without first of all consulting the Roman Pontiffs, and they have been made in order to preserve these rites from heretical or schismatical contamination and to represent Catholic Dogmas more clearly and more exactly with the object of protecting the integrity of the faith and the good of souls. In fact, under the false pretext of purifying the rites and of restoring them to their former integrity, they do not seek to do other than to lay snares for the faith of the Ruthenians of Chelin, and some very perverse men are doing all in their power to tear them away from the bosom of the Catholic Church and plunge them into heresy and schism.

(Firmness of the faithful.—Prayers and Blessings.)

LEO XIII

1878-1903

THE PRINCIPLES OF CHRISTIAN ART

Letter *Quod tuæ,* March 12, 1894, to George de Hersling.

Your letter informs Us that many German Catholics who themselves cultivate the liberal arts or favor them in some way have formed an asssociation, of which you assume the presidency, with the object of sustaining Christian art in Germany. We believe that enterprise to be very useful and opportune. Our epoch abounds with talented people, but too often the noblest of arts degenerate because those who pretend to depict nature in its true state grant themselves too much liberty and often overlook the laws of the good and the beautiful to a ruinous degree. These do not hesitate to introduce into the interior of the sanctuary the inspirations of profane art. This is, without a doubt, an impiety openly opposed to the ends that artists must set for themselves. Since the task and duty of Christian art is to place itself at God's service, it must be consistent with itself; it must impress the senses by the beauty it outwardly manifests so as to captivate the spirit and win it over to what is true, to what is good, to what man must seek. Let no one ignore how much antiquity, animated by the Christian spirit, shone forth with this glory. It is, therefore, necessary in the exercise of the arts to consider the examples of ancient peoples and drink at the fountain of Christian inspiration. This is for art the source of desirable progress, since artists never reached such great skill in painting, sculpture, architecture, or carving as when they persuaded themselves and were intimately convinced that it was their duty to charm the spirit by their talents and works and lead it to virtue. We congratulate your association on its program, imbued as you are with such principles, and We **156** *(36, 37)* feel confident that it will greatly serve religion and the arts. In the meanwhile, Beloved Son, to you and all those who are enrolled in that association, We grant, with all Our affection in the Lord, and as a token of divine gifts, Our Apostolic Blessing.

CHRISTIAN ART, REFLECTION OF DIVINE WISDOM

Letter *Quem vos*, June 13, 1894.

(*Restoration of the Church of St. Francis of Bologna.*)

157 *(40)* What equally fills Us with joy is that, following various mishaps due to circumstances, your zeal is employed in fully restoring to divine worship that temple which the piety of our ancestors constructed in the 13th century and rendered more august the splendor of its ancient form.

It will therefore remain as a model of the admirable art that flourished in that era especially famous for the ardor of its faith and the splendor of its wisdom, when all the sciences consecrated themselves, as handmaids of sacred doctrine, to the increase of the glory of God's name. On Our part, We in like manner have tried and still try to revive the solid wisdom of Our ancestors by taking as Masters Thomas Aquinas in philosophy and Dante in literature, thereby wishing for the best of results in the other branches of humanistic arts, if these studies hold in estimation the examples of that same epoch. The more our art imitates the exemplar of divine wisdom, which in other times was sought for with great piety, the more it will possess beauty and strength. This, above all, applies to the art of sacred buildings "that are images of heavenly realities" (a).

(*Conclusion and Blessing.*)

157a Heb. 8:5.

VARIETY OF RITES AND CATHOLICITY

Letter *Orientalium dignitas,* November 30, 1894.

(*Maintenance of Oriental rites.*)

We consider it of the utmost importance to give all 158
our attention to defending, as We have always done, the *(15)*
particular discipline of the Eastern Church.

We have also advised the colleges recently founded in those nations, and those that will be founded in the future, to have the maximum respect and all proper regard for their rites of which students should have experience and knowledge. Their preservation is more important than what one may think. The noble and glorious antiquity of the various rites is the ornament of the whole Church and it affirms the divine unity of the Catholic faith.

To the principal Eastern Churches those rites clearly prove their Apostolic origin and at the same time bring to light their intimate union with the Church of Rome from the beginning of Christianity. Perhaps nothing illustrates better the note of Catholicity in the Church of God than the singular homage of the different forms of these ceremonies, celebrated in languages venerable in their antiquity, and made all the more sacred by the use which the Apostles and the Fathers made of them. That homage is, as it were, a renewal of the exceptional homage rendered to Christ, the Divine Founder of the Church, by the Wise Men who came from the different parts of the East "to adore Him" (a).

158a (Matt. 11:1-2.) *Neque aliud fortasse admirabilius est ad catholicitatis notam in Ecclesia Dei illustrandam, quam singulare quod ei præbent obsequium dispares cæremoniarum formæ nobilisque vetustatis linguæ ex ipsa Apostolorum et Patrum consuetudine nobiliores; fere ad imitationem obsequii lectissimi quod Christo, divino Ecclesiæ auctori, exhibitum est nascenti, cum Magi variis Orientis plagis devecti venerunt.*

159 (16, 84) Here it is well to note that even if the holy ceremonies have not been directly instituted to prove Catholic Dogmas in one way or another, they always splendidly manifest the truth of them.

Just as the true Church of Christ is jealous to keep intact the dogmas it has received and which are unchangeable because divine, so she grants or consents to any innovation, especially in the exterior forms, that is in conformity with venerable antiquity. By so doing she manifests the vigor of her eternal youth and shines with a new light, that Church the figure of which the wisdom of the Fathers recognized in the words of David: "The queen stood on thy right hand, in gilded clothing, surrounded with variety, . . . in golden borders, clothed round about with varieties" (a).

(*Practical applications.*)

ANGLICAN ORDINATIONS

Letter *Apostolicæ Curæ,* September 13, 1896.

(*Anglican Ordinations.—Requests made to Rome to bring the discussions to an end.*)

160 (54, 85) In the rite for the performance and administration of any sacrament a distinction is justly made between its "ceremonial" and its "essential" part, the latter being now usually called its "matter and form". Moreover it is well known that the sacraments of the New Law, being sensible signs which cause invisible grace, must both signify the grace which they cause and cause the grace which they signify. Now this signification, though it must be found in the essential rite as a whole, that is, in both matter and form together, belongs chiefly to the form; for the matter is by itself the indeterminate part, which becomes determinate through the form. This is especially apparent in the sacra-

159a Ps. 44:9, 14-15.

ment of Orders, the matter of which, so far as it needs to be considered here, is the imposition of hands (a). This by itself does not signify anything definite, being used equally for the conferring of certain orders and for administering Confirmation.

Now the words which until quite recent times have been generally held by Anglicans to be the proper form of priestly ordination—"Receive the Holy Spirit"—certainly do not signify definitely the order of the priesthood or its grace and power, which is preeminently the power "to consecrate and offer the true body and blood of the Lord" (a) in that sacrifice which is no "mere commemoration of the sacrifice performed on the Cross" (b). **161** *(85)*

It is true that this form was subsequently amplified by the addition of the words "for the office and work of a priest"; but this proves, rather than anything else, that the Anglicans themselves had recognized that the first form had been defective and inadequate. Even granted, however, that this addition might have lent the form a legitimate signification, it was made too late when a century had already elapsed since the adoption of the Edwardian Ordinal and when, consequently, with the hierachy now extinct, the power of ordaining no longer existed.

Some have latterly sought an argument for their case in other prayers of the same Ordinal, but in vain. To say nothing of other reasons which show such prayers to be

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160a *In ritu cuiuslibet sacramenti conficiendi et administrandi jure discernunt inter partem cæremonialem et partem essentialem, quæ materia et forma appellari consuevit. Omnesque norunt, sacramenta novæ legis, utpote signa sensibilia atque gratiæ invisibilis efficientia, debere gratiam et significare quam efficiunt et efficere quam significant. Quæ significatio, etsi in toto ritu essentiali, in materia scilicet et forma, haberi debet, præcipue tamen ad formam pertinet; quum materia sit pars per se non determinata, quæ per illam determinetur.*

161a Council of Trent, sess. xxiii, *de sacr. Ord.*, can. 1.

161b *Ibid.*, sess. xxii, *de sacrif. Missæ*, can. 3.

insufficient for the purpose in the Anglican rite, one argument has the value of them all: namely, that these prayers have been stripped of everything which in the Catholic rite clearly sets forth the the dignity and functions of the priesthood. It is impossible, therefore, for a form to be suitable or sufficient for a sacrament, if it is silent on that which it ought distinctively to signify.

162 (85) The case is the same with episcopal consecration. Not only with the formula "Take the Holy Spirit" too late amplified by the words "for the office and work of a bishop", but even these additional words, as We shall shortly show, must be understood otherwise than in the Catholic rite. Nor is it of any use to appeal to the prayer of the preface "Almighty God . . .", since from this in like manner the words which denote "the high priesthood" have been eliminated.

It is entirely beside the point to inquire whether the episcopate is the complement of the priesthood or an order distinct from it; or whether the episcopate conferred *per saltum,* that is, upon one who is not a priest, is valid or not. It is quite certain in any event that the episcopate by Christ's institution belongs most truly to the sacrament of Orders and is the priesthood in the highest degree; it is what the holy Fathers and our own liturgical usage call "the high priesthood, the summit of the sacred ministry." Therefore, since the sacrament of Orders and the true priesthood of Christ has been totally expunged from the Anglican rite, and since accordingly the priesthood is in no wise conferred in the episcopal consecration of the same rite, it is equally impossible for the episcopate itself to be truly and properly conferred thereby; the more so because one of the chief functions of the episcopate is that of ordaining ministers for the Holy Eucharist and for the sacrifice.

163 (82, But for a just and adequate appraisal of the Anglican Ordinal it is above all important, besides considering what has been said about some of its parts, rightly to appreciate 85) the circumstances in which it originated and was publicly instituted. A detailed account would be tedious as well as unnecessary; the history of the period tells us clearly enough what were the sentiments of the authors of the Ordinal towards the Catholic Church, who were the heterodox associates whose help they invoked, what was the aim they were pursuing. They knew only too well the intimate bond which unites faith with worship, "the law of belief with the law of prayer", and so, under the pretext of restoring it to its primitive form, they corrupted the order of the liturgy in many respects to adapt it to the errors of the Innovators. As a result, not only is there in the whole Ordinal no clear mention of sacrifice, of consecration, of priesthood, of the power to consecrate and offer sacrifice, but, as We have already indicated, every trace of these and similiar things remaining in such prayers of the Catholic rite as were not completely rejected, was purposely removed and obliterated (a).

The character and spirit of the Ordinal as it came **164**
into being is thus evident enough. Moreover, incapable as *(85)*
it was of conferring valid orders by reason of its original defectiveness, and remaining as it did in that condition, there was no prospect that with the passage of time it would become capable of conferring them. It was in vain that attempts were made, from the time of Charles I, to introduce some notion of sacrifice and priesthood by

163a *Nimis enim vero scientes quæ necessitudo inter fidem et cultum, inter legem credendi et legem supplicandi intercedat, liturgiæ ordinem, specie quidem redintegrandæ ejus formæ primævæ, ad errores Novatorum multis modis deformarunt. Quamobrem toto Ordinali non modo nulla est aperta mentio sacrificii, consecrationis, sacerdotii, potestatisque consecrandi et sacrificii offerendi; sed immo omnia hujusmodi rerum vestigia quæ superessent in precationibus ritus catholici non plane rejectis, sublata et deleta sunt de industria, quod supra attingimus.*

means of later additions to the Ordinal; and equally vain is the contention of a fairly small and recently formed section of Anglicans that the said Ordinal can be made to bear a sound and orthodox sense.

165 (85) These efforts, We say, were and are fruitless. And they are fruitless for this reason also, that, even though some words in the Anglican Ordinal as it now stands may be ambiguous, it is impossible for them to be given the same sense as they have in the Catholic rite. For, as we have seen, when once a new rite has been introduced denying or corrupting the sacrament of Orders and repudiating any notion of consecration and sacrifice, then the formula "Receive the Holy Spirit" (that is, the Spirit who is infused into the soul with the grace of the sacrament) is deprived of its force; nor have the words "for the office and work of a priest" or "bishop", etc., any longer their validity, being now mere names, voided of the reality which Christ instituted.

166 (85) Even the majority of Anglicans, more accurate in their interpretation of the Ordinal, perceive the force of this argument and use it openly against those who are vainly attempting, by a new interpretation of the rite, to attach to the orders conferred thereby a value and efficacy which they do not possess. The same argument by itself is fatal also to the suggestion that the prayer "Almighty God, giver of all good things", occuring towards the beginning of the ritual action, can do service as a legitimate form of Orders; although, conceivably, it might be held to suffice in a Catholic rite which the Church had approved.

167 (85) With this intrinsic *defect of form*, therefore, is combined a *defect of intention*, equally necessary for the existence of a sacrament. Concerning the mind or intention in itself, which is something internal, the Church does not pass judgment; but she is bound to judge of it so far as it is externally manifested. Now, if a person has

seriously and duly used the proper matter and form for performing or administering a sacrament, he is by that very fact presumed to have intended to do what the Church does.

168 *(85)* This principle is the basis of the doctrine that a sacrament is truly a sacrament even if it is conferred through the ministry of a heretic or unbaptized person, provided the Catholic rite is used. But if, on the contrary, the rite is changed with the manifest purpose of introducing another rite which is not accepted by the Church, and of repudiating that which the Church does and that which by Christ's institution belongs to the nature of the sacrament, then it is obvious, not only that the intention necessary for the sacrament is absent, but also that an intention is present which is contrary and opposed to it.

(*Conclusion.*)

VIEWS ON ANGLICAN ORDINATIONS

All. to the Cardinals, March 1, 1897.

(*Encyclical on the unity of the Church.–Civil alliances.*)

169 *(85)* No intention other than that of removing one of the obstacles to the desired union recently moved Us to issue a statement on the theological value of Anglican Ordinations. The question has already been substantially and authoritatively resolved. During the last few years some have expressed doubts on this matter. These doubts were increased by angry disputes which in some gave rise to false viewpoints while they troubled the conscience of others. It is also very true that to end these disputes, it would have been sufficient to appeal to the clear and loyal interpretation of previous judgments. However, in order to enlighten those who erred in good faith and also to cut short sophistic reasonings, We resolved to pass in review, starting from the very beginning, all the facts and their circumstances. The study, based on irreproachable documents was long, impartial, and accurate, precisely the sort of study to be expected from the Holy See in such an important matter. If then Our words meet with a hearing from the Sons of the British Empire who do not belong to Our faith, We implore of them by the merits of Jesus Christ, not to give place to false apprehension and suspicions, but to persuade themselves that only the inflexibility of Our duty dictates to Us that judgment which is naught else than the pure and definitive declaration of truth.

(*The affair of the rallying.*)

EFFECTS OF THE SACRAMENT OF CONFIRMATION

Letter *Abrogata*, June 22, 1897, to the Bishop of Marseilles.

170 (56) Having abrogated a practice in vogue for nearly a century, it appeared good to you to introduce into the customs of your diocese the use of allowing your children to receive the Christian sacrament of Confirmation by anointing with Sacred Chrism, before being nourished at the divine banquet of the Blessed Eucharist. You have wished to know if We approve that measure. It pleases us to write to you directly and to give Our opinion on so important a question. We particularly praise your project. The practice begun by you and others is not in accordance with the Church's ancient and constant usage or with the faithful's interests. But, as a matter of fact, in infant souls there exist seeds of passion, which, if not exterminated early, become stronger little by little and insidiously attract more inexperienced souls and drag them into the

abyss. For this reason, the faithful need to be from an early age "clothed with strength from on high," a thing which the sacrament of Confirmation is destined to effect. In this sacrament, as the Angelic Doctor notes clearly, the Holy Spirit is given to impart strength in view of the spiritual combats arising when men become spiritually of age. Also, by Confirmation the young are rendered more pliant to grasp doctrine and more fit to receive the Eucharist and to garner its abundant fruits.

(*Blessing.*)

VENERATION OF SAINTS

Letter *Suavi quodam*, July 28, 1897.

(*Centenary of St. Louis of Toulouse.—Granting of indulgences.*)

No one is unaware that the honors given to the Blessed in heaven are more precious and pleasing to them the more fruitful they are to those who render them. **171** *(80)*

(*Conclusion and blessing.*)

DEVELOPMENT OF EUCHARISTIC WORSHIP

Letter *Communis Omnium*, July 30, 1897, to Cardinal Sarto.

(*Introduction.*)

Among the other causes that can awaken the minds of men in the most efficacious way, We see that although in Our epoch the charity of many has become cold owing to the growing errors and the immoderate thirst for corruptible goods, yet in the providence of God devotion to the Most Holy Eucharist has developed in a way unknown to past times. **172** *(59, 65)*

(*Greetings for the Congress.—Blessing.*)

THE BOND OF PEACE

Letter *Providentissimus Deus,* November 28, 1897.

173 (65) The most provident God, who disposes all things with strength and sweetness, has watched with very special care over His Church, and, although the world seemed to tend towards ruin, He drew for her unhoped-for consolations from the very calamities of the times. Of this we not only have been witness in other times, but even now more than ever we find it verified in the present religious and political situation. In fact, as the enemies of public tranquillity show themselves ever more insolent and strive by daily and violent attacks to destroy faith in Christ and almost the very basis of society, it has pleased the Divine Goodness to oppose to the tumults of events admirable currents of piety. As proof of this, witness the devotion to the Most Sacred Heart of Jesus spread everywhere, the ardor in promoting Marian cultus awakened in all regions, the increased honor rendered to the holy Spouse of the Mother of God, the various Catholic Associations ready to defend the faith in every possible way, and the numerous other activities developed and continuing to grow with the object of promoting divine honor and conserving mutual charity. If all this deeply pleases Our soul, We nevertheless think the most important of these divine gifts the increased devotion of the faithful towards the Sacrament of the Blessed Eucharist, manifested by the numerous congresses held in our era with the above mentioned aim.

174 To us nothing seems more efficacious, as We have said elsewhere, toward stirring the hearts of the faithful to profess their faith courageously and practice virtue worthy of the Christian name, than to nourish and stimulate the piety of the faithful towards this admirable pledge of love which is the bond of peace and unity. As We have this

great cause so deeply at heart, having often praised the Eucharistic Congresses, and moved by hope of more abundant fruits, We think it Our duty now to assign to them a heavenly Patron, chosen among the Saints animated by an intense love for the most august Sacrament of the Body of Christ. Among those whose ardent devotion seems to have burned most brightly for this lofty mystery of our faith Paschal Baylon occupies a very high place. Endowed with a soul especially in love with celestial realities, and having spent a most innocent adolescence tending his flocks, he embraced a rigid kind of life in a Minor Order of strict observance, and, though lacking all instruction, by contemplation of the divine banquet, merited to acquire such knowledge that he was able to throw light on most difficult points of faith and even to write edifying books. Having defended the dogma of the Eucharist publicly and openly before heretics, he had to undergo numerous and violent attacks and, like the martyr Tarcisius, he often faced death. It appears that even after death he preserved that ardent devotion: it is said, in fact, that when he lay in his coffin, he opened his eyes twice at the double elevation of the Holy Species.

Therefore it seems evident that no other Patron could **175** be preferred for the Catholic Congresses of which We *(65)* speak. As We have confided to St. Thomas Aquinas the young who are engaged in study; to St. Vincent de Paul charitable societies; to Camillus de Lellis and John of God the sick and all those dedicated to their assistance; in the same way, in view of the good and prosperity of religion, by Our Supreme Authority in virtue of the present letter, We declare and constitute St. Paschal Baylon special heavenly patron of Eucharistic Congresses and of all Associations already founded or to be founded in the future in honor of the Blessed Eucharist.

(*Conclusion and Blessing.*)

COMMEMORATION OF THE FAITHFUL DEPARTED

Letter *Dies secunda*, May 25, 1898, to the Archconfraternity of Cluny.

(*Office of the 2nd of November.*)

176 (51) On that day, precisely nine centuries ago, St. Odilon, Abbot of Cluny, by inspiration of the Holy Spirit, prescribed that his monks should, by means of their pious supplications, hasten the access to heavenly happiness of their deceased brethren still making reparation for faults committed in this life. This pious practice, salutary and excellent, is in admirable conformity with Christian charity and in full agreement with the text of Machabees: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." God's Church not only approved it, but voluntarily adopted it and wished that it should become practiced by Christians all over the Catholic world.

(*Designation of a legate.—Faculty to celebrate a 2nd Mass on November 2nd.—Conclusion and Blessing.*)

THE SACRIFICE OF THE NEW LAW

Encycl. *Caritatis studium*, July 25, 1898.

(*The Holy See and the dissident Scots.—The knowledge of the Catholic religion.—The Church guardian of Scriptures.*)

177 (44) May the Divine Bounty, implored by Us, give to the Church, Mother of all the faithful, the ardently desired consolation of being able, in a very near future, to receive into her bosom all the Scottish people returned to the faith of their ancestors "in spirit and truth." What should they not hope for from such a reconciliation with Us?

Perfect and absolute truth would immediately shine everywhere before them and they would find the immense good that they lost after their separation. Among these goods there is one that excels over all the others, whose privation is the most deplorable: "We refer to the Blessed Sacrifice in which Jesus Christ, at the same time Priest and Victim, offers Himself daily to the Father through the ministry of those who are His priests here below. It is by virtue of this Sacrifice that the infinite merits of Christ are applied to our souls, merits produced by His Divine Blood that He shed once for all on the Cross for man's salvation. Such was the faith that flourished in all purity among the Scots at the time of St. Columbanus, and still later when great temples were erected in various parts of Scotland, temples that today speak of the wonderful art and excellent devotion of your ancestors.

The very essence and nature of religion implies the **178** necessity of sacrifice. In that resides the most important *(5,* element of divine worship. It consists in acknowledging *44,* and adoring God as supreme Lord of all, under whose *45,* dominion we are with all that we possess. Indeed, there *46,* is no other justification, no other reason for the existence *50)* of Sacrifice; because of this it is properly called a "divine thing". If sacrifices are suppressed, no religion will subsist and even the idea of it cannot be conceived. The Law of the Gospel is not inferior to the Old Law; on the contrary, it is by far superior, because it fulfills that of which the Old Law was but a figure. Long before Christ was born the sacrifices performed in the Old Testament announced and symbolized the sacrifice of the Cross. After Christ's Ascension into Heaven, this same sacrifice is continued in the Eucharistic Sacrifice. Because of this, they are highly mistaken who put this sacrifice aside under the pretext that it would lessen the truth and power of the Sacrifice which Christ, nailed to the Cross, accomplished; "So also Christ was offered once to take away the sins of many" (a). That expiation for human faults was perfect and absolute; no other expiation constitutes the essence of the Eucharistic Sacrifice: that, and only that (b). However, as a sacrificial rite at all times accompanied religion, the divine plan of the Redeemer was that the sacrifice, once offered on the Cross, should become perpetual and uninterrupted. The form of that perpetuity is that of the Blessed Eucharist. It does not present us with a vain figure or a token, but the reality itself, although in a different manner; because of this the efficacy of this sacrifice, be it to obtain, be it to expiate, flows entirely from the death of Christ: "For from the rising of the sun even to the going down, My name is great among the Gentiles: and in every place there is a sacrifice and there is offered to My name a clean oblation. For My name is great among the Gentiles, saith the Lord of Hosts" (c).

BAPTISM OF INFANTS

Letter *Gratæ Vehementer*, July 22, 1899.

179 *(56)* Venerable Brethren, your Letter bearing the date of last March and addressed to your clergy and your people under the title "Mali e Rimedi", has caused Us great joy. With pastoral zeal and paternal affection you deplore the now well-known abuse which postpones the administration of holy Baptism of infants for weeks, months, nay even for years, and you have done all in your power to banish this abuse from the diocese confided to your care. In truth, there is nothing worse than this evil custom, nothing more contrary to ecclesiastical laws, because not only does it, with unforgivable audacity, put in evident danger the eternal salvation of many souls, but still more it un-

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178a Heb. 9:28.

178b *Omnino perfecta atque absoluta illa expiatio mortalium fuit; nec ullo modo altera, sed ipsa illa in sacrificio eucharistico inest.*

178c Mal. 1:11.

doubtedly deprives them in this period of waiting of the ineffable gifts of sanctifying grace which are infused by the waters of regeneration. Consequently, what has been omitted in its time may never be accomplished afterwards. Venerable Brethren, you must spontaneously devote all your energy and strength to concluding successfully the enterprise you have begun. We cannot but reproach and condemn this abuse with all Our might as detestable in God's sight as in man's in whatever place it might be unhappily implanted.

(*Blessing.*)

CHARITY—FRUIT OF THE EUCHARIST

Letter *Misisti*, September 6, 1899, to Cardinal Langenieux.

(*Greeting for the Eucharistic Congress.*)

May the most sweet Mother of Christ, to whose intercession We attribute that grace, increase with still more happy growth what has begun here under such happy auspices. The more devotion and love towards the Blessed Eucharist invades souls, the more those souls will burn with ardent charity and produce an abundance of works worthy of the Christian name. **180** *(59)*

(*Blessing.*)

GREGORIAN MELODIES

Letter *Nos quidem*, May 17, 1901, to Dom Delate, Abbot of Solesmes.

(*Congratulations on works already published.*)

Every enterprise whose object is to explain and propagate the science of plain chant, that constant auxiliary of holy rites, deserves to be praised not only for the activity and the spirit exercised in it, but also because of the advantage which divine worship necessarily draws **181** *(22, 23, 26, 33)* from it. Gregorian melodies have been composed with ability and perfect taste to clarify the meaning of the words. As long as the melodies are artfully executed, they have the power, at once sweet and grave, to find their way more easily into the listeners' souls and thereby move them to piety and salutary thoughts. It is, therefore, advisable for all the Clergy who feel that they possess dispositions for the science or art of ecclesiastical chant to dedicate themselves to it intelligently and in all freedom, each in his own way. Their productions, like those executed by you up to now, can have a happy influence on the subject, on condition, however, that they observe the precepts of mutual charity and respectful obedience towards Holy Mother Church.

(*Blessing.*)

THE MEMORIAL OF THE PASSION

Encycl. *Miræ Caritatis,* May 28, 1902.

182 And now that same apostolic charity, ever watchful over the vicissitudes of the Church, moves and in a manner compels Us to add one thing more, in order to fill up the measure of what We have already conceived and carried out. This is, to commend to all Christians, more earnestly than heretofore, the all-holy Eucharist, forasmuch as it is a divine gift proceeding from the very Heart of the Redeemer, who "with desire desireth" this singular mode of union with men, a gift most admirably adapted to be the means whereby the salutary fruits of His redemption may be distributed. Indeed We have not failed in the past, more than once, to use Our authority and to exercise Our zeal in this behalf. It gives Us much pleasure to recall to mind that We have officially approved and enriched with canonical privileges not a few institutions and confraternities having for their object the perpetual adoration of the Sacred Host; that We have encouraged the holding of Eucharistic Congresses, the results of which have been as profitable as the attendance at them has been numerous and distinguished; that We have designated as the heavenly patron of these and similar undertakings St. Paschal Baylon, whose devotion to the mystery of the Eucharist was so extraordinary.

Accordingly, Venerable Brethren, it has seemed good to Us to address you on certain points connected with this same mystery, for the defense and honor of which the solicitude of the Church has been so constantly engaged, for which martyrs have given their lives, which has afforded to men of the highest genius a theme to be illustrated by their learning, their eloquence, their skill in all the arts; and this We will do in order to render more clearly evident and more widely known those special characteristics by virtue of which it is so singularly adapted to the needs of these our times. It was towards the close of His mortal life that Christ our Lord left this memorial of His measureless love for men, this powerful means of support for the "life of the world" (a). And precisely for this reason, We, being so soon to depart from this life, can wish for nothing better than that it may be granted to Us to stir up and foster in the hearts of all men the dispositions of mindful gratitude and due devotion towards this wonderful Sacrament, wherein most especially lie, as We hold, the hope and the efficient cause of salvation and of that peace which all men so anxiously seek. **183**

Some there are, no doubt, who will express their surprise that for the manifold troubles and grievous afflictions by which our age is harassed We should have determined to seek for remedies and redress in this quarter rather than elsewhere, and in some, perchance, Our words will excite a certain peevish disgust. But this is only the natural result of pride; for when this vice has taken possession of the heart, it is inevitable that Christian faith, which demands **184**

183a John 6:52.

a most willing docility, should languish, and that a murky darkness in regard of divine truths should close in upon the mind; so that in the case of many these words should be made good: "whatever things they know not, they blaspheme" (a). We, however, so far from being hereby turned aside from the design which We have taken in hand, are on the contrary determined all the more zealously and diligently to hold up the light for the guidance of the well-disposed, and, with the help of the united prayers of the faithful, earnestly to implore forgiveness for those who speak evil of holy things.

185 To know with an entire faith what is the excellence of the Most Holy Eucharist is in truth to know what that work is which, in the might of His mercy, God, made man, carried out on behalf of the human race. For as a right faith teaches us to acknowledge and to worship Christ as the sovereign cause of our salvation, since He by His wisdom, His laws, His ordinances, His example, and by the shedding of His blood, made all things new; so the same faith likewise teaches us to acknowledge Him and to worship Him as really present in the Eucharist, as verily abiding through all time in the midst of men, in order that as their Master, their Good Shepherd, their most acceptable Advocate with the Father, He may impart to them of His own inexhaustible abundance the benefits of that redemption which He has accomplished.

186 *(59)* Now if anyone will seriously consider the benefits which flow from the Eucharist he will understand that conspicuous and chief among them all is that in which the rest, without exception, are included; in a word, it is for men the source of life, of that life which best deserves the name. "The bread which I will give is My flesh, for the life of the world" (a).

184a Jude 10.
186a John 6:52.

In more than one way, as We have elsewhere declared, is Christ the life. He Himself declared that the reason of His advent among men was this, that He might bring them the assured fullness of a more than merely human life. "I come that they may have life, and have it more abundantly" (a). Everyone is aware that no sooner had "the goodness and kindness of God our Savior appeared" (b) than there at once burst forth a certain creative force which issued in a new order of things and pulsed through all the veins of society, civil and domestic. Hence arose new relations between man and man; new rights and new duties, public and private; henceforth a new direction was given to government, to education, to the arts; and most important of all, man's thoughts and energies were turned towards religious truth and the pursuit of holiness. Thus was life communicated to man, a life truly heavenly and divine. And thus we are to account for those expressions which so often occur in Holy Writ: "The tree of life, the word of life, the book of life, the crown of life, and particularly the bread of life." **187** *(58)*

But now, since this life of which We are speaking bears a definite resemblance to the natural life of man, as the one draws its nourishment and strength from food, so also the other must have its own food whereby it may be sustained and augmented. And here it will be opportune to recall to mind on what occasion and in what manner Christ moved and prepared the hearts of men for the worthy and due reception of the living bread which He was about to give them. No sooner had the rumor spread of the miracle which He had wrought on the shores of the lake of Tiberias, when with the multiplied loaves He fed the multitude, than many forthwith flocked to Him in the hope that they, too, perchance, might be the recipients of a like **188** *(58)*

187a John 10:10.
187b Tit. 3:4.

favor. And, just as He had taken occasion from the water which she had drawn from the well to stir up in the Samaritan woman a thirst for that "water which springeth up unto life everlasting" (a), so now Jesus availed Himself of this opportunity to excite in the minds of the multitude a keen hunger for the bread "which endureth unto life everlasting" (b).

189 *(58)* Nor, as He was careful to explain to them, was the bread which He promised the same as that heavenly manna which had been given to their fathers during their wanderings in the desert, or again the same as that which, to their amazement, they had recently received from Him; but He was Himself that bread: "I," said He, "am the bread of life" (a). And He urges this still further upon them all both by invitation and by precept: "If any man shall eat of this bread, he shall live forever; and the bread which I will give is My flesh, for the life of the world" (b). And in these other words He brings home to them the gravity of the precept: "Amen, amen, I say to you, unless you shall eat the flesh of the Son of man and drink His blood, you shall not have life in you" (c).

190 *(58)* Away then with the widespread but most mischievous error of those who give it as their opinion that the reception of the Eucharist is in a manner reserved for those narrow-minded persons (as they are deemed) who rid themselves of the cares of the world in order to find rest in some kind of professedly religious life. For this gift, than which nothing can be more excellent or more conducive to salvation, is offered to all those, whatever their office or dignity may be, who wish—as everyone

188a John 4:14.
188b John 6:27.
189a John 6:48.
189b John 6:51.
189c John 6:54.

ought to wish—to foster in themselves that life of divine grace whose goal is the attainment of the life of blessedness with God.

Indeed it is greatly to be desired that those men would **191** rightly esteem and would make due provision for life ever- *(52)* lasting whose industry or talents or rank have put it in their power to shape the course of human events. But, alas! we see with sorrow that such men too often proudly flatter themselves that they have conferred upon this world, as it were, a fresh lease of life and prosperity, inasmuch as by their own energetic action they are urging it on to the race for wealth, to a struggle for the possession of commodities which minister to the love of comfort and display. And yet, whithersoever we turn, we see that human society, if it be estranged from God, instead of enjoying that peace in its possessions for which it had sought, is shaken and tossed like one who is in the agony and heat of fever; for while it anxiously strives for prosperity, and trusts to it alone, it is pursuing an object that ever escapes it clinging to one that ever eludes the grasp. For as men and states alike necessarily have their being from God, so they can do nothing good except in God through Jesus Christ, through whom every best and choicest gift has ever proceeded and proceeds.

But the source and chief of all these gifts is the **192** venerable Eucharist, which not only nourishes and sustains *(58)* that life the desire whereof demands our most strenuous efforts, but also enhances beyond measure that dignity of man of which in these days we hear so much. For what can be more honorable or a more worthy object of desire than to be made, as far as possible, sharers and partakers in the divine nature? Now this is precisely what Christ does for us in the Eucharist, wherein, after having raised man by the operation of His grace to a supernatural state, He yet more closely associates and unites him with Himself. For there is this difference between the food of the body and that of the soul, that whereas the former is changed into our substance, the latter changes us into its own; so that St. Augustine makes Christ Himself say: "You shall not change Me into yourself as you do the food of your body, but you shall be changed into Me" (a).

193 (58, 59) Moreover, in the most admirable Sacrament, which is the chief means whereby men are engrafted on the divine nature, men also find the most efficacious help towards progress in every kind of virtue. And first of all in faith. In all ages faith has been attacked; for although it elevates the human mind by bestowing on it the knowledge of the highest truths, yet because, while it makes known the existence of divine mysteries, it yet leaves in obscurity the mode of their being, it is therefore thought to degrade the intellect. But whereas in past times particular articles of faith have been made by turns the object of attack, the seat of war has since been enlarged and extended, until it has come to this, that men deny altogether that there is anything above and beyond nature. Now nothing can be better adapted to promote a renewal of the strength and fervor of faith in the human mind than the mystery of the Eucharist, the "mystery of faith," as it has been most appropriately called. For in this one mystery the entire supernatural order, with all its wealth and variety of wonders, is in a manner summed up and contained: "He hath made a remembrance of His wonderful works, a merciful and gracious Lord; He hath given food to them that fear Him" (a).

The Eucharist and the Incarnation

194 (45, 58) For whereas God had subordinated the whole supernatural order to the Incarnation of His Word, in virtue whereof salvation has been restored to the hu-

192a *Conf.* liv. VIII, chap. X.
193a Ps. 110:4-5.

man race, according to those words of the Apostle: "He hath purposed . . . to reestablish all things in Christ, that are in heaven and on earth, in Him" (a). The Eucharist, according to the testimony of the holy Fathers, should be regarded as in a manner a continuation and extension of the Incarnation. For in and by it the substance of the Incarnate Word is united with individual men, and the supreme Sacrifice offered on Calvary is in a wondrous manner renewed, as was signified beforehand by Malachy in the words: "In every place there is sacrifice, and there is offered to My name a pure oblation" (b).

195 *(57)* And this miracle, itself the very greatest of its kind, is accompanied by innumerable other miracles; for here all the laws of nature are suspended; the whole substance of the bread and wine are changed into the body and the blood; the species of bread and wine are sustained by the divine power without the support of any underlying substance; the body of Christ is present in many places at the same time, that is to say, wherever the Sacrament is consecrated And in order that human reason may the more willingly pay its homage to this great mystery, there have not been wanting, as an aid to faith, certain prodigies wrought in His honor, both in ancient times and in our own, of which in more than one place there exist public and notable records and memorials. It is plain that by this Sacrament faith is fed, in it the mind finds its nourishment, the objections of rationalists are brought to naught, and abundant light is thrown on the supernatural order.

196 *(59)* But that decay of faith in divine things of which We have spoken is the effect not only of pride, but also of moral corruption. For if it is true that a strict morality improves the quickness of man's intellectual powers, and if on the other hand, as the maxims of pagan philosophy

194a Eph. 1:9-10.
194b Mal. 1:11.

and the admonitions of divine wisdom combine to teach us, the keenness of the mind is blunted by bodily pleasures (a), how much more, in the region of revealed truths, do these same pleasures obscure the light of faith, or even, by the just judgment of God, entirely extinguish it. For these pleasures, at the present day, an insatiable appetite rages, infecting all classes as with an infectious disease, even from tender years. Yet even for so terrible an evil there is a remedy close at hand in the divine Eucharist. For in the first place it puts a check on lust by increasing charity, according to the words of St. Augustine, who says, speaking of charity: "As it grows, lust diminishes; when it reaches perfection, lust is no more" (b). Moreover the most chaste flesh of Jesus keeps down the rebellion of our flesh, as St. Cyril of Alexandria taught, "For Christ abiding in us lulls to sleep the law of the flesh which rages in our members" (c). Then, too, the special and most pleasant fruit of the Eucharist is that which is signified in the words of the prophet: "What is the good thing of Him," that is, of Christ, "and what is His beautiful thing, but the corn of the elect and the wine that engendereth virgins" (d), producing, in other words, that flower and fruitage of a strong and constant purpose of virginity which, even in an age enervated by luxury, is daily multiplied and spread abroad in the Catholic Church, with those advantages to religion and to human society, wherever it is found, which are plain to see.

197 (59) To this it must be added that by this same Sacrament our hope of everlasting blessedness, based on our trust in the divine assistance, is wonderfully strengthened. For the edge of that longing for happiness which is so deeply rooted in the hearts of all men from their birth is whetted

196a Sag., 1:4.
196b *De diversis quæstionibus,* lxxxiii q. 36.
196c Lib. iv, c. ii, *in Joan.* vi, 57.
196d Zach. 9:17.

even more and more by the experience of the deceitfulness of earthly goods, by the unjust violence of wicked men, and by all those other afflictions to which mind and body are subject. Now the venerable Sacrament of the Eucharist is both the source and the pledge of blessedness and of glory, and this, not for the soul alone, but for the body also. For it enriches the soul with an abundance of heavenly blessings, and fills it with a sweet joy which far surpasses man's hope and expectations; it sustains him in adversity, strengthens him in the spiritual combat, preserves him for life everlasting, and as a special provision for the journey accompanies him thither. And in the frail and perishable body that divine Host, which is the immortal body of Christ, implants a principle of resurrection, a seed of immortality, which one day must germinate. That to this source man's soul and body will be indebted for both these boons has been the constant teaching of the Church, which has dutifully reaffirmed the affirmation of Christ: "He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up at the last day" (a).

(*Memorial of the Passion.*)

In connection with this matter it is of importance to consider that in the Eucharist, seeing that it is instituted by Christ as a "perpetual memorial of His passion" (a), is proclaimed to the Christian the necessity of a salutary self-chastisement. For Jesus said to those first priests of His: "Do this in memory of Me" (b), that is to say, do this for the commemoration of My pains, My sorrows, My grievous afflictions, My death upon the cross. Wherefore this Sacrament is at the same time a sacrifice, seasonable throughout the entire period of our penance; and it is likewise a standing exhortation to all manner of toil, and a solemn and severe rebuke to those carnal pleasures **198** *(57, 59, 94)*

197a John 6:55.
198a Opusc. I vii; *Offic. de festo Corporis Christi.*
198b Luke 22:18.

which some are not ashamed so highly to praise and extol: "As often as ye shall eat this bread, and drink this chalice, ye shall announce the death of the Lord until He come" (c).

199 (57) Furthermore, if anyone will diligently examine into the causes of the evil of our day, he will find that they arise from this, that as charity towards God has grown cold, the mutual charity of men among themselves has likewise cooled. Men have forgotten that they are children of God and brethren in Jesus Christ; they care for nothing except their own individual interests; the interests and the rights of others they not only make light of, but often attack and invade. Hence frequent disturbances and strifes between class and class: arrogance, oppression, fraud on the part of the more powerful; misery, envy, and turbulence among the poor.

200 (52) These are evils for which it is in vain to seek a remedy in legislation, in threats of penalties to be incurred, or in any other device of merely human prudence. Our chief care and endeavor ought to be, according to the admonitions which We have more than once given at considerable length, to secure the union of classes in a mutual interchange of dutiful services, a union which, having its origin in God, shall issue in deeds that reflect the true spirit of Jesus Christ and a genuine charity. This charity Christ brought into the world, with it He would have all hearts on fire. For it alone is capable of affording to soul and body alike, even in this life, a foretaste of blessedness; since it restrains man's inordinate self-love, and puts a check on avarice, which is "the root of all evil" (a).

201 (52) And whereas it is right to uphold all the claims of justice as between the various classes of society, nevertheless it is only with the efficacious aid of charity, which

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198c I Cor. 11:26.
200a I Tim. 6:10.

tempers justice, that the "equality" which St. Paul commended (a), and which is so salutary for human society, can be established and maintained. This then is what Christ intended when He instituted this venerable Sacrament, namely, by awakening charity towards God to promote mutual charity among men. For the latter, as is plain, is by its very nature rooted in the former, and springs from it by a kind of spontaneous growth. Nor is it possible that there should be any lack of charity among men, or rather it must needs be enkindled and flourish, if men would but ponder well the charity which Christ has shown in this Sacrament. For in it He has not only given a splendid manifestation of His power and wisdom, but "has in a manner poured out the riches of His divine love towards men" (b). Having before our eyes this noble example set us by Christ, who bestows on us all that He has, assuredly we ought to love and help one another to the utmost, being daily more closely united by the strong bond of brotherhood.

Add to this that the outward and visible elements of this Sacrament supply a singularly appropriate stimulus to union. On this topic St. Cyprian writes: "In a word the Lord's sacrifice symbolizes the oneness of heart, guaranteed by a persevering and inviolable charity, which should prevail among Christians. For when Our Lord calls His body bread, a substance which is kneaded together out of many grains, He indicates that we His people, whom He sustains, are bound together in close union; and when He speaks of His blood as wine, in which the juice pressed from many clusters of grapes is mingled in one fluid, He likewise indicates that we His flock are by the commingling of a multitude of persons made one" (a). In like manner the Angelic Doctor, adopting the sentiments of **202** *(52, 99)*

201a Cor. 8:14.
201b Conc. Trid. Sess. xiii, *De Eucharist*. c. ii.
202a Ep. 96 *ad Magnum* n. 5 (al. 6).

St. Augustine (b), writes: "Our Lord has bequeathed to us His body and blood under the form of substances in which a multitude of things have been reduced to unity, for one of them, namely bread, consisting as it does of many grains is yet one, and the other, that is to say wine, has its unity of being from the confluent juice of many grapes"; and therefore St. Augustine elsewhere says: "O Sacrament of mercy, O sign of unity, O bond of charity!" (c) All of which is confirmed by the declaration of the Council of Trent that Christ left the Eucharist in His Church "as a symbol of that unity and charity whereby He would have all Christians mutually joined and united . . . a symbol of that one body of which He is Himself the Head and to which He would have us, as members, attached by the closest bonds of faith, hope, and charity" (d). The same idea had been expressed by St. Paul when he wrote: "For we, being many, are one bread, one body, all we who partake of the one bread" (e). Very beautiful and joyful, too, is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple, rich and poor, learned and unlearned, gather round the holy altar, all sharing alike in this heavenly banquet.

The Communion of Saints

203 (99) And if in the records of the Church it is deservedly reckoned to the special credit of its first ages that "the multitude of the believers had but one heart and one soul" (a), there can be no shadow of doubt that this immense blessing was due to their frequent meetings at the

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202b Tract. xxvi *in Joann.* 13; 17.
202c *Summ. Th.* p. iii, q. 79, a. 1.
202d *Con. Trid.* sess. xiii, *De Euchar.* c. ii.
202e 1 Cor. 10:17.
203a Acts 4:32.

divine table; for we find it recorded of them: "They were persevering in the doctrine of the apostles and in the communion of the breaking of bread" (b).

Besides all this, the grace of mutual charity among the living, which derives from the Sacrament of the Eucharist so great an increase of strength, is further extended by virtue of the sacrifice to all those who are numbered in the communion of saints. For the communion of saints, as everyone knows, is nothing but the mutual communication of help, expiation, prayers, blessings, among all the faithful, who, whether they have already attained to the heavenly country, or are detained in the purgatorial fire, or are yet exiles here on earth, all enjoy the common franchise of that city whereof Christ is the Head, and the constitution is charity (c).

204 *(51, 52)* For faith teaches us, that although the venerable Sacrifice may be lawfully offered to God alone, yet it may be celebrated in honor of the saints reigning in heaven with God who has crowned them, in order that we may gain for ourselves their patronage. And it may also be offered—in accordance with an apostolic tradition—for the purpose of expiating the sins of those of the brethren who, having died in the Lord, have not yet fully paid the penalty of their transgressions.

That genuine charity, therefore, which knows how to do and to suffer all things for the salvation and the benefit of all, leaps forth with all the heat and energy of a flame from the Most Holy Eucharist in which Christ Himself is present and lives, in which He indulges to the utmost His

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203b Acts 2:42.

203c *Nihil est enim aliud sanctorum communio, quod nemo ignorat, nisi mutua auxilii, expiationis, precum, beneficiorum communicatio inter fideles. vel cælestis patriæ potitos vel igni piaculari addictos vel adhuc in terris peregrinantes, in unam coalescentes civitatem cujus caput Christus, cujus forma caritas.*

love towards us, and under the impulse of that divine love ceaselessly renews His Sacrifice. And thus it is not difficult to see whence the arduous labors of apostolic men, and whence those innumerable designs of every kind for the welfare of the human race which have been set on foot among Catholics, derive their origin, their strength, their permanence, their success.

205 (59) These few words on a subject so vast will, We doubt not, prove most helpful to the Christian flock, if you in your zeal, Venerable Brethren, will cause them to be expounded and enforced as time and occasion may serve. But indeed a Sacrament so great and so rich in all manner of blessings can never be extolled as it deserves by human eloquence, nor adequately venerated by the worship of man. This Sacrament, whether as the theme of devout meditation, or as the object of public adoration, or best of all as a food to be received in the utmost purity of conscience, is to be regarded as the center towards which the spiritual life of a Christian in all its ambit gravitates; for all other forms of devotion, whatsoever they may be, lead up to it, and in it find their point of rest. In this mystery more than in any other that gracious invitation and still more gracious promise of Christ is realized and finds its daily fulfillment: "Come to Me, all ye that labor and are heavily burdened, and I will refresh you" (a).

206 (46, 88) In a word this Sacrament is, as it were, the very soul of the Church; and to it the grace of the priesthood is ordered and directed in all its fullness and in each of its successive grades. From the same source the Church draws and has all her strength, all her glory, her every supernatural endowment and adornment, every good thing that is hers; wherefore she makes it the chiefest of all her cares to prepare the hearts of the faithful for an intimate union with Christ through the Sacrament of His body and

205a Matt. 11:28.

blood, and to draw them thereto. And to this end she strives to promote the veneration of this august mystery by surrounding it with holy ceremonies.

207 *(52, 61)* To this ceaseless and ever watchful care of the Church our mother, our attention is drawn by that exhortation which was uttered by the holy Council of Trent, and which is so much to the purpose that for the benefit of the Christian people We here reproduce it in its entirety. "The Holy Synod admonishes, exhorts, asks and implores by the tender mercy of Our God, that all and each of those who bear the name of Christian should at last unite and find peace in this sign of unity, in this bond of charity, in this symbol of concord; and that, mindful of the great majesty and singular love of Jesus Christ our Lord, who gave His precious life as the price of our salvation, and His flesh for our food, they should believe and revere these sacred mysteries of His body and blood with such constancy of unwavering faith, with such interior devotion and worshipful piety, that they may be in condition to receive frequently that supersubstantial bread, and that it may be to them the life of their souls and keep their mind in soundness of faith; so that strengthened with its strength they may be enabled after the journey of this sorrowful pilgrimage to reach the heavenly country, there to see and feed upon that bread of angels which here they eat under the sacramental veils." (a)

208 *(60, 62)* History bears witness that the virtues of the Christian life have flourished best wherever and whenever the frequent reception of the Eucharist has most prevailed. And on the other hand it is no less certain that in days when men have ceased to care for this heavenly bread, and have lost their appetite for it, the practice of Christian religion has gradually lost its force and vigor. And indeed it was as a needful measure of precaution against a

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207a Conc. Trid., Sess. XXII, c. vi.

complete falling away that Innocent III, in the Council of the Lateran, most strictly enjoined that no Christian should abstain from receiving the Communion of the Lord's body at least in the solemn paschal season. But it is clear that this precept was imposed with regret, and only as a last resource; for it has always been the desire of the Church that at every Mass some of the faithful should be present and should communicate. "The Holy Synod would wish that in every celebration of the Mass some of the faithful should take part, not only by devoutly assisting thereat, but also by the sacramental reception of the Eucharist, in order that they might more abundantly partake of the fruits of this holy Sacrifice" (a).

209 (47, 50) Most abundant, assuredly, are the salutary benefits which are stored up in this most venerable mystery, regarded as a Sacrifice; a Sacrifice which the Church is accordingly wont to offer daily "for the salvation of the whole world." And it is fitting, indeed in this age it is specially important, that by means of the united efforts of the devout, the outward honor and the inward reverence paid to this Sacrifice should be alike increased. Accordingly it is Our wish that its manifold excellence may be both more widely known and more attentively considered.

The Eucharist and Mankind

210 (50) There are certain general principles the truth of which can be plainly perceived by the light of reason; for instance, that the dominion of God our Creator and Preserver over all men, whether in their private or in their public life, is supreme and absolute; that our whole being and all that we possess, whether individually or as members of society, comes from the divine bounty; that we on our part are bound to show to God, as Our Lord, the highest reverence, and, as He is our greatest benefactor,

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208a Conc. Trid. Sess. XIII, De Euchar. c. viii.

the deepest gratitude. But how many are there who at the present day acknowledge and discharge these duties with full and exact observance? In no age has the spirit of contumacy and an attitude of defiance towards God been more prevalent than in our own; an age in which that unholy cry of the enemies of Christ: "We will not have this man to rule over us" (a), makes itself more and more loudly heard, together with the utterance of that wicked purpose: "Let us make away with Him" (b); nor is there any motive by which many are hurried on with more passionate fury, than the desire utterly to banish God not only from civil government, but from every form of human society.

And although men do not everywhere proceed to this **211** extremity of criminal madness, it is a lamentable thing *(50)* that so many are sunk in oblivion of the divine Majesty and of His favors, and in particular of the salvation wrought for us by Christ. Now a remedy must be found for this wickedness on the one hand, and this sloth on the other, in a general increase among the faithful of fervent devotion towards the Eucharistic Sacrifice, than which nothing can give greater honor, nothing be more pleasing, to God. For it is a divine Victim which is here immolated; and accordingly through this Victim we offer to the Most Blessed Trinity all that honor which the infinite dignity of the Godhead demands; infinite in value and infinitely acceptable is the gift which we present to the Father in His only-begotten Son; so that for His benefits to us we not only signify our gratitude, but actually make an adequate return.

Moreover there is another twofold fruit which we may **212** and must derive from this great sacrifice. The heart is sad- *(45,* dened when it considers what a flood of wickedness, the *51)*

210a Luke 19:14.
210b John 11:11.

result—as We have said—of forgetfulness and contempt of the divine Majesty, has inundated the world. It is not too much to say that a great part of the human race seems to be calling down upon itself the anger of heaven; though indeed the crop of evils which has grown up here on earth is already ripening to a just judgment. Here then is a motive whereby the faithful may be stirred to a devout and earnest endeavor to appease God the avenger of sin, and to win from Him the help which is so needful in these calamitous times. And they should see that such blessings are to be sought principally by means of this Sacrifice. For it is only in virtue of the death which Christ suffered that man can satisfy, and that most abundantly, the demands of God's justice, and can obtain the plenteous gifts of His clemency. And Christ has willed that the whole virtue of His death, alike for expiation and impetration, should abide in the Eucharist, which is no mere empty commemoration thereof, but a true and wonderful, though bloodless and mystical renewal of it.

213 (62, 65) To conclude, We gladly acknowledge that it has been a cause of no small joy to Us that during these last years a renewal of love and devotion towards the Sacrament of the Eucharist has, as it seems, begun to show itself in the hearts of the faithful; a fact which encourages Us to hope for better times and a more favorable state of affairs. Many and varied, as We said at the commencement, are the expedients which an inventive piety has devised.

Worthy of special mention are the Confraternities instituted either with the object of carrying out the Eucharistic ritual with greater splendor, or for the perpetual adoration of the venerable Sacrament by day and night, or for the purpose of making reparation for the blasphemies and insults of which it is the object. But neither We nor you, Venerable Brethren, can allow ourselves to rest satisfied with what has hitherto been done; for there remain many things which must be further developed or begun anew, to the end that this most divine of gifts, this greatest of mysteries, may be better understood and more worthily honored and revered, even by those who already take their part in the religious services of the Church.

Wherefore, works of this kind which have been already set on foot must be ever more zealously promoted; **214** *(65)* old undertakings must be revived wherever perchance they may have fallen into decay; for instance, Confraternities of the Holy Eucharist, intercessory prayers before the Blessed Sacrament exposed for the veneration of the faithful, solemn processions, devout visits to God's tabernacle, and other holy and salutary practices of the same kind; nothing must be omitted which a prudent piety may suggest as suitable. But the chief aim of Our efforts must be that the frequent reception of the Eucharist may be everywhere revived among Catholic peoples. For this is the lesson which is taught us by the example, already referred to, of the primitive Church, by the decrees of Councils, by the authority of the Fathers and of holy men in all ages. For the soul, like the body, needs frequent nourishment; and the Holy Eucharist provides that food which is best adapted to the support of its life. Accordingly all hostile prejudices, those vain fears to which so many yield, and their specious excuses for abstaining from the Eucharist, must be resolutely put aside; for there is question here of a gift than which none other can be more serviceable to the faithful people, either for the redeeming of them from the tyranny of anxious care concerning perishable things, or for the renewal of the Christian spirit and perseverance therein.

To this end the exhortations and example of all those **215** *(59)* who occupy a prominent position will powerfully contribute, but most especially the resourceful and diligent zeal of the clergy. For priests, to whom Christ our Redeemer entrusted the office of consecrating and dispensing the mystery of His body and blood, can assuredly make no better return for the honor which has been conferred upon them, than by promoting with all their might the glory of His Eucharist, and by inviting and drawing the hearts of men to the health-giving springs of this great Sacrament and Sacrifice, seconding hereby the longings of His Most Sacred Heart.

May God grant that thus, in accordance with Our earnest desire, the excellent fruits of the Eucharist may daily manifest themselves in greater abundance, to the happy increase of faith, hope, and charity, and of all Christian virtues; and may this turn to the recovery and advantage of the whole body politic; and may the wisdom of God's most provident charity, who instituted this mystery for all time "for the life of the world," shine forth with an ever brighter light.

ST. PIUS X

1903-1914

RESTORATION OF SACRED MUSIC

Motu Proprio *Tra le sollecitudini,* November 22, 1903.

There is one pastoral care paramount not only for this Holy See—to which we have unworthily been raised by Divine Providence—but also for individual churches: maintaining and promoting the beauty of the house of God. Here the august mysteries of religion are celebrated, here the faithful gather to receive the grace of the sacraments, to assist at the Holy Sacrifice of the altar, to adore the most Blessed Sacrament and to be united at the Church's common prayer in her public and solemn liturgy. **216** *(33, 40, 42)*

Therefore, there must be nothing in this sacred building that might be a reasonable cause for disgust or scandal; above all, nothing directly offensive to the decorum and holiness of the sacred rites and thus unworthy of the house of prayer and the majesty of God. **217** *(23, 40)*

We do not here propose to treat individually each of the abuses that may occur. Rather, we devote our attention today to one of the most common abuses, one most difficult to uproot. This must be condemned, even where everything else deserves the highest praise, where there is beauty and grandeur of building, splendor and exactness of ceremonies, full attendance of the clergy, gravity and piety of the officiating ministers. We speak of the abuse in singing and in sacred music. This may have resulted from the changeable and varied nature of the art itself, or from the successive alterations in taste and custom through the ages. It may also be due to the disastrous influence of secular and theatrical music on that of the Church, or to the pleasure excited by the music itself—a pleasure not easily contained within its proper limits. Lastly, it may be the result of the many prejudices on this subject which so easily begin and so obstinately remain. **218** *(24, 33, 39, 40)* even among persons of piety and authority. Still the fact remains: there certainly is a continual tendency to deviate from the right norm of sacred music, a norm established in admitting this art to the service of public worship, expressed very clearly in the ecclesiastical canons, in the decrees of general and provincial councils, and in the repeated prescriptions of the Sacred Roman Congregations and of the Supreme Pontiffs, Our predecessors.

219 *(33)* With deep satisfaction We recognize the great good that has already been done in recent years, not only in this Our own City, but also in many dioceses of Our country, and especially in certain other countries. There illustrious men, zealous for the liturgy, acting with the approval of the Holy See and under the direction of their bishops, have founded flourishing societies and thus, in nearly all their churches and chapels, have restored to sacred music that full honor which is its due. But this great gain is still far from being universal. Reflecting on Our own experience and considering the many complaints that have been addressed to Us from all parts of the world during the short time since it pleased God to raise Our humble person to the supreme dignity of the Roman Pontificate, We believe it is Our first duty to raise Our voice without delay in reproving and condemning, in the functions of public worship and ecclesiastical prayer, everything that does not agree with the norm We have indicated above.

220 *(9, 13, 42, 96)* Being moved with the most ardent desire to see the true Christian spirit flourish again in every way among all the faithful, the first thing to which We must turn our attention is the holiness and dignity of the temple. There Our people assemble for the purpose of acquiring the Christian spirit from its first and indispensable source, namely, active participation in the most sacred mysteries and in the public and solemn prayer of the Church. It is vain to hope for such copious blessings from Heaven if our worship of the Most High, rather than ascending with an odor of sweetness, again puts into our Lord's hands the scourges with which the unworthy profaners were once driven out of the temple by the Divine Redeemer.

Therefore, in order that no one may hereafter plead in excuse that he does not clearly understand his duty, in order that all possible uncertainty concerning the interpretation of laws already made may be removed, We consider it expedient to point out briefly the principles that govern the sacred music of public worship, and to present in one general survey the chief laws of the Church against the more common abuses in this matter. Now, therefore, of Our own initiative—*Motu propio*—and with certain knowledge, We publish this Our present *Instruction*. We decree with the fullness of Our apostolic authority that the force of law be given to this *Instruction* as to a *juridical code of sacred music,* and in this Our own handwriting, We impose upon all a strict observance of this law. **221** *(33)*

General Principles

Sacred music, because it is an integral part of the liturgy (a), participates in the same general purpose of this solemn liturgy, that is: the glory of God and the sanctification and edification of the faithful. It enhances the beauty and splendor of the ceremonies of the Church. Since its chief function is to clothe with suitable melody the liturgical text presented for the understanding of the faithful, its own proper end is to make the text more meaningful for them. Through this means they can more easily be moved to devotion and better disposed to receive the fruits of grace coming from the celebration of the holy mysteries. **222** *(9, 19, 22)*

Sacred music must, therefore, possess in the highest degree the qualities which characterize the liturgy. In **223** *(14,*

222a *La musica sacra, come parte integrante della solenne Liturgia.*

23) particular it must possess holiness and beauty of form: from these two qualities a third will spontaneously arise—universality (a).

Sacred music must be holy, and therefore exclude everything that is secular, both in itself and in its rendition.

It must be true art. In no other way can it affect the minds of the hearers in the manner which the Church intends in admitting into her liturgy the art of sound.

It must also be universal in this sense, that, although individual countries may admit into their ecclesiastical compositions proper forms native to each, still these forms must remain so subordinate to the general character of sacred music that no hearer of another nation might be disturbed thereby.

Kinds of Sacred Music

224 (24, 26, 28, 30) These qualities are found most perfectly in Gregorian Chant, which is the proper chant of the Roman Church—the only chant inherited from the ancient Fathers. Jealously guarding it these many centuries in her liturgical books, the Church directly proposes it to the faithful as her own music and prescribes it exclusively for some parts of her liturgy. Happily, recent studies have restored this chant to its original purity and integrity.

For these reasons Gregorian Chant has always been considered the supreme model of sacred music. Hence with every reason we lay down the following rule: "the more closely a Church composition approaches Gregorian Chant in movement, inspiration, and feeling, the more holy and liturgical it becomes; and the more it deviates from this supreme model, the less worthy it is of the temple" (a).

223a *E precisamente la santità e la bontà delle forme, onde sorge spontaneo l'altro suo carattere, che è l'universalità.*

224a *Per tali motivi, il canto gregoriano fu sempre considerato come il supremo modello della musica sacra,*

This traditional Gregorian Chant must be fully re- **225**
stored to the functions of divine worship. It must be *(25,*
accepted with certainty that the sacred liturgy loses noth- *26,*
ing of its solemnity when the chant alone is used. *27,*
Gregorian Chant must be restored to the people so *28,*
that they may again take a more active part in the sacred *97)*
liturgy, as was the case in ancient times.

The qualities described above are also possessed in a **226**
very high degree by classical polyphony, especially by that *(29)*
of the Roman School, which reached its greatest perfection in the sixteenth century under Pierluigi da Palestrina, and subsequently continued to produce excellent musical and liturgical compositions. Classical polyphony accords very well with Gregorian Chant, that supreme model of all sacred music. Together with the chant, it deserves to be used in the more solemn functions of the Church, such as those of the Papal chapel. This music, too, should be restored especially in the greater basilicas, in cathedrals, and in the churches of seminaries and ecclesiastical institutions, where the means necessary for its performance are usually not lacking.

The Church has always recognized and encouraged **227**
all progress in the arts. Throughout the ages she has al- *(29,*
ways admitted to her public worship whatever genius has *30,*
discovered of the good and the beautiful, provided it be *33,*
in keeping with liturgical law. Consequently, modern *38)*
music is also admitted into the Church, for it too furnishes compositions of such excellence, sobriety, and dignity, that they are in no way unworthy of the liturgical functions.

potendosi stabilire con ogni ragione la sequente legge generale: tanto una composizione per chiesa è più sacra e liturgica, quanto più nell'andamento, nella ispirazione, e nel sapore si accosta alla melodia gregoriana, e tanto è meno degna del tempio, quanto più da quel supremo modello si riconosce difforme.

Nevertheless, since modern music arose mainly for secular purposes, greater care must be taken with it. For those compositions in modern style which are admitted to the Church must contain nothing of a secular character; they should be free from all suggestions of theatrical motifs and should not resemble the movement of secular works in their external form.

228 *(30)* Of modern music, that least suited to accompany divine worship is the theatrical style, so much in vogue during the last century, for instance, in Italy. This style is by nature most unlike Gregorian Chant and classical polyphony, and therefore least compatible with the fundamental laws of sacred music. The intrinsic structure, the rhythm, and the so-called conventionalism of this style do not fulfill the requirements of true liturgical music.

Liturgical Text

229 *(18)* Latin is the language of the Roman Church. Therefore, any vernacular singing during solemn liturgical functions is forbidden. This holds even more especially for the proper and common parts of the Mass and the Office.

230 *(26, 29)* Since the texts to be sung and the order in which they are to be sung are already determined for every liturgical service, it is not lawful to change this order, or to substitute other texts selected at will, or to omit anything, either entirely or even in part, unless the rubrics allow some verses of the text to be taken by the organ while these verses are at the same time recited by the choir. It is allowed, according to the custom of the Roman Church, to sing a motet in honor of the Blessed Sacrament after the *Benedictus* in a Solemn Mass. A short motet with words approved by the Church also may be added after the prescribed Offertory of the Mass has been sung.

The liturgical text must be sung exactly as it is given in the books, without changing or transposing the words, without undue repetition, without distorting the syllables, and is always to be sung in a manner intelligible to the faithful. **231** *(19, 26, 30, 97)*

External form of Sacred Compositions

Each part of the Mass and the Office must keep, even in its music, that form and character which it has from ecclesiastical tradition and which is so well expressed in Gregorian Chant. Therefore, an Introit, a Gradual, an Antiphon, a Psalm, a Hymn, a *Gloria in excelsis,* etc., will be composed each in its proper way. **232** *(26)*

Let these special rules be observed:

a) The *Kyrie, Gloria, Credo,* etc., of the Mass must preserve in the music the unity of composition proper to their text. They may not be made up of separate pieces, each forming a complete musical composition that could be taken out and replaced by another. **233** *(26)*

b) At Vespers the Cæremoniale Episcoporum must ordinarily be followed. This requires Gregorian Chant for the psalms, but allows figured music for the verses of the *Gloria Patri* and the hymn.

Nevertheless, on great feasts Gregorian Chant may alternate with the so-called *faux bourdons* or with verses likewise suitably composed.

Individual psalms may, at times, be sung entirely in figured music, provided the proper form of psalmody is preserved. This form is retained as long as the singers really appear to be chanting the verses alternately, either with new motifs or with motifs taken from Gregorian Chant or modeled on it. Psalms sung in the manner called *di concerto* are forever excluded and forbidden.

c) The hymns of the Church must also keep their traditional form. It is not lawful, for instance, to compose a

Tantum Ergo so that the first stanza presents a *romanza* or an *adagio*, and then the *Genitori* an *allegro*.

d) The antiphons at Vespers should ordinarily be sung in their own Gregorian melody. If for any special reason they are sung to other music, they must never have either the form of a concert melody or the length of a motet or a cantata.

Singers

234 *(26, 31, 35)* Some melodies are proper to the celebrant and to the sacred ministers at the altar; these must be sung in Gregorian Chant without any organ accompaniment. The rest of the liturgical chant belongs properly to the choir of clerics; for this reason, singers in church, even if they are laymen, really take the place of the ecclesiastical choir. Hence their music, at least for the greater part, must retain the character of choral music. Solos are not entirely excluded; but they must never so predominate in the liturgical service as to absorb the greater part of the liturgical text; rather they must be used merely for emphasis or melodic accentuation, and must be an integral part of the choral composition.

235 (35) It follows from the same principle that the singers in church have a real liturgical office and that women, therefore, being incapable of such an office, cannot be admitted to form a part of the choir. If soprano and alto voices are desired, let them be supplied by boys, according to the ancient custom of the Church.

236 (35) Finally, only men of known piety and integrity of life may be allowed to be members of the choir; men, who by their reverence and devotion during the service, show themselves worthy of the sacred duty they perform. It is also fitting that singers, while in choir, wear cassock and surplice; and if the choir be too much exposed to the gaze of the people, the singers should be hidden behind a grille.

Organ and Instruments

Although the proper music of the Church is purely vocal, the accompaniment of an organ is allowed. In some special cases, within due limits and with proper safeguards, other instruments may be used, but never without the special permission of the Ordinary, according to the prescriptions of the *Cæremoniale Episcoporum*. **237** *(25, 31, 32)*

Since the singing must always have the chief place, the organ and other instruments should merely sustain, never suppress it. **238** *(32)*

It is not lawful to introduce the singing with long preludes, or to interrupt it with intermezzos.

The sound of the organ in accompanying the chant, in preludes, interludes, and so on, must not only be governed by the character of the instrument, but must also share in all the qualities of sacred music which we have enumerated above.

Use of the piano is forbidden in the church, as is also the use of drums, kettledrums, cymbals, bells, and the like. **239** *(32)*

Bands are strictly forbidden to play in church; only for some special reason, and with the consent of the Ordinary, may a limited number of wind instruments be admitted. The composition and actual playing should be in a style dignified and entirely in keeping with that of the organ.

In processions outside the church, the Ordinary may give permission for a band, provided it does not play profane music. It is desired for such occasions that the band merely accompany some spiritual hymn sung either in Latin or in the vernacular by the choir or by the religious societies that take part in the procession. **240** *(32)*

Length of Sacred Music

It is not lawful to make the priest at the altar wait longer than the liturgical ceremonies warrant for the sake **241** *(26,*

32) of either the singing or the instrumental music. According to ecclesiastical prescriptions, the Sanctus of the Mass must be completed before the elevation; therefore the celebrant should also have consideration for the singers. According to Gregorian tradition, the Gloria and the Credo ought to be relatively short.

242 (22, 32) As a general norm, to place the sacred ceremonies of the liturgy in a secondary role as a servant of the music is a very grave abuse that is to be wholly condemned. Rather, the music is simply a part of the liturgy.

Principal Means

243 (30, 35) That these instructions be exactly carried out, the Bishops, if they have not already done so, should establish in their dioceses special commissions of persons truly expert in sacred music. To them is entrusted the duty of watching over the music performed in their churches as the Bishop sees fit. The commissions should see to it that the music is not merely good in itself, but that it is also suited to the ability of the singers and is always well sung.

244 (34, 35) In seminaries and ecclesiastical institutions the traditional Gregorian Chant recommended above must be cultivated with all diligence and love. This is required by the Council of Trent. Superiors should wholeheartedly promote the chant and encourage their subjects in the singing of it. Wherever possible among clerics, let a *Schola Cantorum* be established for sacred polyphony and good liturgical music.

245 (34) In the usual studies of liturgy, moral theology, and canon law given to students of theology, let not those points that more directly touch the principles and laws of sacred music be omitted. Means should be sought to complete this teaching with some special instruction on the aesthetics of sacred art, lest clerics leave the seminary deficient in these ideas so necessary for a full ecclesiastical culture (a).

Care must be taken to restore the ancient *Scholæ Cantorum* at least in the principal churches. This has been done with very good results in many places. Indeed, it would not be difficult for zealous priests to establish such *Scholæ* even in smaller churches and in country parishes. Here would be a very easy means of gathering about themselves both children and adults, to the priests' profit and to the edification of the people. **246** *(35)*

Where they are already established, all higher schools of Church music should be sustained and increased in every way. As far as possible new ones should be founded. It is most important that the Church should herself provide instruction for her own choirmasters, organists, and singers, so that she may inspire them with the true principles of sacred art. **247** *(34, 35)*

Lastly, We desire that all choirmasters, singers, and clerics, all superiors of seminaries, ecclesiastical institutions, and religious communities, all parish priests and rectors of churches, all canons of collegiate and cathedral churches, and most especially, the Ordinaries of all dioceses, zealously support these wise reforms—so long desired and so unanimously hoped for—lest the very authority of the Church fall under contempt. For it is the Church which has repeatedly proposed these reforms and which now again promotes them. **248** *(34, 35, 98)*

245a *Nelle ordinarie lezioni di liturgia, di morale, di diritto canonico che si danno agli studenti di teologia non si tralasci di toccare quei punti che più particolarmente riguardano i principii e le leggi della musica sacra, e si cerchi di compierne la dottrina con qualche particolare istruzione circa l'estetica dell'arte sacra, affinché i chierici non escano dal seminario digiuni di tutte queste nozioni, pur necessarie alla piena cultura ecclesiastica.*

NECESSITY OF MUSICAL REFORM

Letter *Il desiderio,* December 8, 1903, to Cardinal Respighi.

249 *(14, 33)* Our desire to behold the splendor, the dignity and the sanctity of liturgical offices reflected everywhere has moved Us to communicate by a special message what Our will is in regard to sacred music which helps so much to serve divine worship. All of you, We feel sure, will second Us in the desired work of such restoration, not only with that blind submission which is always laudable, provided that it brings us to accept out of pure obedience orders that are painful and against our way of thinking, but also with that inner conviction that we should so act for reasons maturely considered, clear, evident and irrefutable.

Even if we reflect only a little on the most holy end for which art is admitted to the service of worship, and on the greatest convenience of offering only what is good in itself, and if possible, only what is excellent to Our Lord, we shall soon realize that the prescriptions of the Church regarding sacred music are only the immediate application of those two fundamental principles.

250 *(33)* When the clergy and Chapel Masters are penetrated by these, good sacred music will spontaneously flourish, as has been observed and continues to be observed in a great number of places; whereas, when these principles are neglected, not even prayers, warnings, severe and repeated orders, nor threats of canonical punishments can do anything to change them. Passion and, if not that, a shameful and inexcusable ignorance finds a way to elude the Church's will, and to continue for many a year in the same blameworthy state of affairs.

We promise on behalf of the Clergy and faithful of Our beloved City of Rome, center of Christianity and See of the Supreme Ecclesiastical Authority, very particular promptness of will. It is, indeed, true that no one should feel more influenced by Our word than those who hear it directly from Our lips. The example of amiable and filial submission to Our paternal invitations should be given with the greatest solicitude by the first most noble part of Christ's fold, which is the Church of Rome, especially entrusted to Our pastoral care as Bishop. Moreover, such an example must be given to the entire world. Bishops and faithful continually come here from every part of the world to pay reverence to Christ's Vicar and to strengthen their spirit by visiting our venerable basilicas and the tombs of Martyrs and by assisting with redoubled fervor at solemnities celebrated here in great pomp and splendor all during the year.

Optamus ne moribus nostris offensi recedant, Our **251** Predecessor, Benedict XIV, said in his Encyclical Letter *(24,* "Annus Qui", in which he speaks of sacred music: "We *33)* hope that they will not return to their countries scandalized by our customs." And, speaking futher on of the abuse of instruments, then in vogue, the same Pontiff said: "What opinion will pilgrims belonging to regions where musical instruments are not used have of Us on coming to Our cities and hearing music which is heard in theaters and other profane places? Certainly, there will also be strangers belonging to regions where chant and musical instruments are used in churches, as is the case in some of our regions, but, if these men are animated by true piety, they will feel deluded at not finding in the chant and music of our churches the remedy they desired to apply to heal the ill that invaded their homeland" (a).

At other times the deformities of music played in Church were perhaps much less averted by ecclesiastical laws and prescriptions; by mere chance the scandal was more restricted, because of the disorder which was more diffused and more general.

251a No. 56.

But now, eminent men have taken great pains to throw light on the rules of liturgy and of art and place them at the service of worship. We have secured in many churches of the world results so consoling and often so splendid, notwithstanding the serious difficulties against them and happily overcome. Finally, the necessity of a complete change is so universally recognized, that no abuse whatsoever must be tolerated in this line, but must be suppressed.

252 *(33, 34)* We are sure that you, Lord Cardinal, who fill your high office of Our Vicar in Rome for spiritual affairs, with the kindness which is proper to you, but with not less firmness, will see to it that the music performed in the churches and chapels, both of the secular and regular clergy of this City, will faithfully follow Our instructions. Many things will have to be removed from or corrected in Mass chants, in the Litanies of Loretto, in the Eucharistic hymns; but the chant of Vespers which are celebrated in various churches and basilicas on holydays is badly in need of a complete renewal. In that we do not find the liturgical prescriptions of the *Cæremoniale Episcoporum.* The devout psalmody of the clergy, in which the faithful also took part, has given place to interminable musical compositions adapted to the words of the Psalms, all modelled according to old theatrical works. They are of such meagre artistic value that they would not be tolerated even in low profane concerts. Christian devotion and piety are certainly not being promoted. The curiosity of a few less intelligent persons is satisfied, but the majority are disgusted and scandalized and wonder that such an abuse still exists. It is therefore, Our wish that it disappear completely and that the solemnity of Vespers be celebrated according to the liturgical norms given by Us.

Let the patriarchal basilicas, thanks to the diligent care and enlightened zeal of the Lord Cardinals, be the first to set the example. Let the minor basilicas especially, the colleges, parish churches, and the churches and chapels of religious Orders vie with them.

As for you, my Lord Cardinal, do not be indulgent, do not grant delay. By postponing the matter, the difficulty will not lessen, but it will increase; as the cut must be made, let it be made immediately with firm resolution. Let all trust Us and Our word to which is added grace and heavenly blessings.

At first the novelty will produce some wonder in a few. There will be those among the chapel masters and choir directors who will be altogether unprepared, but little by little the matter will resolve itself of its own accord and result in the perfect correspondence of music with liturgical norms and one will discover in the nature of psalmody a beauty and a good never before noticed. It is true that the solemnity of Vespers will be notably shortened. But if the rectors of churches, on some occasions, want to lengthen the functions, with the aim of holding the faithful who generally go to Church to attend Vespers where the feast is being celebrated, it is not forbidden—rather piety and edification of the faithful will gain much—to add to Vespers a suitable sermon and close with Solemn Benediction of the Blessed Sacrament.

It is also Our wish that sacred music be cultivated **253**
with special care and according to due laws in all the *(33,*
ecclesiastical seminaries and colleges in Rome, where *34)*
such a numerous and select army of young clerics from all parts of the world are being educated in sacred science and the true ecclesiastical spirit. We know, and it greatly comforts Us, that sacred music is flourishing greatly in many institutions which are models to others. But some seminaries and colleges call for a great improvement, because of the negligence of superiors and the meagre ability and bad taste of those to whom the teaching of chant and the direction of sacred music is confided.

You, Lord Cardinal, will also take care of this by insisting that Gregorian chant be studied with special care and in the public and private functions of the institution preferably executed according to the prescription of the Council of Trent and the other numerous provincial and diocesan Councils and Synods of the whole world.

To tell the truth, Gregorian chant was unknown in the past to the greater part of the faithful or, if it was known, it was known through false, altered or shortened editions. But the accurate and prolonged study given to it by learned men, who have greatly merited of sacred art, changed the whole outlook of things.

Gregorian chant was restored with great satisfaction to its primitive purity handed down to us from our Fathers and found in the codex of various churches. It is sweet, suave and very easy to learn and of such a new and unexpected beauty that wherever it was introduced, it did not long delay in arousing real enthusiasm in the young singers. When our duty becomes delightful, we all perform it with great alacrity, and consequently it bears lasting fruit.

254 (25, 43) We, therefore, wish that the very ancient Roman chant, which once resounded in our churches and basilicas and gave delight to former generations in the most wonderful times of Christian piety, be again introduced into all colleges and seminaries of this august City. And as this chant spread in the past from the Church of Rome to the other Western Churches, We heartily hope that young clerics, instructed under Our care, will spread it in their dioceses when they return there as priests to work for God's glory.

It is Our great delight to give these directives when We are about to celebrate the 13th centenary of the death of the glorious and incomparable Pontiff, St. Gregory the Great, to whom an ecclesiastical tradition of many centuries attributed the composition of these holy melodies and from whom the name has derived.

Let Our beloved young people make these melodies the object of diligent exercise. It will give Us great pleasure to hear them. We have been informed that they will be gathered together at the tomb of the Holy Pontiff in the Vatican Basilica for the coming centenary celebrations, to render Gregorian melodies during the Sacred Liturgy, which, with God's help, We shall celebrate on that occasion.

(*Conclusion.*)

FREQUENT COMMUNION

Decree *Sacra Tridentina*, December 20, 1905.

The Holy Council of Trent, having in view the ineffable riches of grace which are offered to the faithful who receive the Most Holy Eucharist, makes the following declaration: "The Holy Council wishes indeed that at each Mass the faithful who are present should communicate, not only in spiritual desire, but sacramentally, by the actual reception of the Eucharist" (a). These words declare plainly enough the wish of the Church that all Christians should be daily nourished by this heavenly banquet and should derive therefrom more abundant fruit for their sanctification. **255** *(60, 62)*

The wish of the Council fully conforms to that desire wherewith Christ our Lord was inflamed when He instituted this Divine Sacrament. For He Himself, more than once, and in clarity of words, pointed out the necessity of frequently eating His Flesh and drinking His Blood, especially in these words "This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever" (a). **256** *(58, 62)*

255a Sess. 22, cap. 6.
256a John 6:59.

From this comparison of the Food of angels with bread and with the manna, it was easily to be understood by His disciples that, as the body is daily nourished with bread, and as the Hebrews were fed with manna in the desert, so the Christian soul might daily partake of this heavenly bread and be refreshed thereby. Moreover, we are bidden in the Lord's Prayer to ask "our daily bread" by which words, the holy Fathers of the Church all but unanimously teach, must be understood not so much that material bread which is the support of the body as the Eucharistic bread which ought to be our daily food.

257 *(59, 62)* Moreover, the desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet is directed chiefly to this end, that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid those grave sins to which human frailty is liable; so that its primary purpose is not that the honor and reverence due to our Lord may be safe-guarded, or that it may serve as a reward or recompense of virtue bestowed on the recipients (a). Hence the Holy Council calls the Eucharist "the antidote whereby we may be freed from daily faults and be preserved from mortal sins" (b).

258 *(61, 62)* The will of God in this respect was well understood by the first Christians; and they daily hastened to this Table of life and strength. "They continued steadfastly in the teaching of the apostles and in the communion of the breaking of the bread" (a). The holy Fathers and writers of the Church testify that this practice was continued into later ages and not without great increase of holiness and perfection.

257a St. Augustine, Serm. 57 *in Matth. De Orat. Dom.*, n. 7.
257b Sess. 13, cap. 2.
258a Acts 2:42.

Piety, however, grew cold, and especially afterward, because of the widespread plague of Jansenism, disputes began to arise concerning the dispositions with which one ought to receive frequent and daily Communion; and writers vied with one another in demanding more and more stringent conditions as necessary to be fulfilled.

The result of such disputes was that very few were **259** considered worthy to receive the Holy Eucharist daily, *(62)* and to derive from this most health-giving Sacrament its more abundant fruits; the others were content to partake of it once a year, or once a month, or at most once a week. To such a degree, indeed, was rigorism carried that whole classes of persons were excluded from a frequent approach to the Holy Table, for instance, merchants or those who were married.

Some, however, went over to the opposite view. They **260** held that daily Communion was prescribed by divine law *(62)* and that no day should pass without communicating, and besides other practices not in accord with the approved usage of the Church, they determined that the Eucharist must be received even on Good Friday and in fact so administered it.

Toward these conditions, the Holy See did not fail in its duty. A Decree of this Sacred Congregation, which begins with the words *Cum ad aures*, issued on February 12, 1679, with the approbation of Pope Innocent XI, condemned these errors, and put a stop to such abuses; at the same time it declared that all the faithful of whatsoever class, merchants or married persons not at all excepted, could be admitted to frequent Communion according to the devotion of each one and the judgment of his confessor.

Then on December 7, 1690, by the Decree of Pope **261** Alexander VIII, *Sanctissimus Dominus noster*, the propo- *(62)* sition of Baius was condemned, which required a most pure love of God, without any admixture of defect, on the part of those who wished to approach the Holy Table.

The poison of Jansenism, however, which, under the pretext of showing due honor and reverence to the Eucharist, had infected the minds even of good men, was by no means a thing of the past.

262 (62) The question as to the dispositions for the proper and licit reception of Holy Communion survived the declarations of the Holy See, and it was a fact that certain theologians of good repute were of the opinion that daily Communion could be permitted to the faithful only rarely and subject to many conditions.

On the other hand, there were not wanting men endowed with learning and piety who offered an easier approach to this practice, so salutary and so pleasing to God. They taught, with the authority of the Fathers, that there is no precept of the Church which prescribed more perfect dispositions in the case of daily than of weekly or monthly Communion; while the fruits of daily Communion will be far more abundant than those of Communions received weekly or monthly.

263 (62) In our own day the controversy has been continued with increased warmth, and not without bitterness, so that the minds of the confessors and the consciences of the faithful have been disturbed, to the no small detriment of Christian piety and fervor. Certain distinguished men, themselves pastors of souls, have as a result of this urgently begged His Holiness, Pope Pius X, to deign to settle, by his supreme authority, the question concerning the dispositions required to receive the Eucharist daily; so that this practice, so salutary and so pleasing to God, not only might suffer no decrease among the faithful, but rather that it increase and everywhere be promoted, especially in these days when religion and the Catholic faith are attacked on all sides, and the true love of God and piety are so frequently lacking.

264 (62) His Holiness, being most earnestly desirous, out of his solicitude and zeal, that the faithful should be invited to

the sacred banquet as often as possible, even daily, and should benefit by its most abundant fruits, committed the aforesaid question to this Sacred Congregation, to be studied and decided definitely (*definiendam*).

Accordingly, the Sacred Congregation of the Council, in a Plenary Session held on December 16, 1905, submitted this matter to a very careful study; and, after sedulously examining the reasons adduced on either side, determined and declared as follows:

1. Frequent and daily Communion, as a practice most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the Holy Table with a right and devout intention (*recta piaque mente*) can be prohibited therefrom (a). **265** *(62, 63)*

2. A right intention consists in this: that he who approaches the Holy Table should do so, not out of routine, or vain-glory, or human respect, but that he wish to please God, to be more closely united with Him by charity, and to have recourse to this divine remedy for his weaknesses and defects (a). **266** *(63)*

3. Although it is especially fitting that those who receive Communion frequently or daily should be free from venial sins, at least from such as are fully deliberate, and from any affection thereto, nevertheless, it is sufficient **267** *(59, 63)*

265a *Communio frequens et quotidiana, utpote a Christo Domino et a catholica Ecclesia optatissima, omnibus christifidelibus cujusvis ordinis aut conditionis pateat; ita ut nemo, qui in statu gratiæ sit et cum recta piaque mente ad S. Mensam accedat, prohiberi ab ea possit.*

266a *Recta autem mens in eo est, ut qui ad S. Mensam accedit, non usui, aut vanitati, aut humanis rationibus indulgeat, sed Dei placito satisfacere velit, ei arctius caritate conjugi, ac divino illo pharmaco suis infirmtatibus ac defectibus occurrere.*

that they be free from mortal sin, with the purpose of never sinning in the future; and if they have this sincere purpose, it is impossible but that daily communicants should gradually free themselves even from venial sins, and from all affection thereto.

268 (55, 64) 4. Since, however, the Sacraments of the New Law, though they produce their effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better, therefore, one should take care that Holy Communion be preceded by careful preparation, and followed by an appropriate thanksgiving, according to each one's strength, circumstances and duties.

269 (63) 5. That the practice of frequent and daily Communion may be carried out with greater prudence and more fruitful merit, the confessor's advice should be asked. Confessors, however, must take care not to dissuade anyone from frequent or daily Communion, provided he is found to be in a state of grace and approaches with a right intention.

270 (62, 87) 6. But since it is plain that by the frequent or daily reception of the Holy Eucharist union with Christ is strengthened, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and the pledge of everlasting happiness more securely bestowed on the recipient, therefore, parish priests, confessors and preachers, according to the approved teaching of the Roman Catechism (a) should exhort the faithful frequently and with great zeal to this devout and salutary practice.

271 (62, 87) 7. Frequent and daily Communion is to be promoted especially in religious Institutes of all kinds; with regard to which, however, the Decree *Quemadmodum* issued on December 17, 1890, by the Sacred Congregation of Bishops

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270a Part II, Ch. LXIII.

and Regulars, is to remain in force. It is to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments which in any way provide for the care of the young (*ephebeis*).

8. In the case of religious Institutes, whether of solemn or simple vows, in whose rules, or constitutions, or calendars, Communion is assigned to certain fixed days, such regulations are to be considered as directive and not preceptive. The prescribed number of Communions should be regarded as a minimum but not a limit to the devotion of the religious. Therefore, access to the Eucharistic Table, whether it be rather frequently or daily, must always be freely open to them according to the norms above laid down in this Decree. Furthermore, in order that all religious of both sexes may clearly understand the prescriptions of this Decree, the Superior of each house will provide that it be read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi. **272** *(62, 87)*

9. Finally, after the publication of this Decree, all ecclesiastical writers are to cease from contentious controversy concerning the dispositions requisite for frequent and daily Communion. **273** *(62, 87)*

THE ERRORS OF MODERNISTS

Decree *Lamentabili*, July 3, 1907.

39. The opinions about the origin of the sacraments with which the Fathers of Trent were imbued and which certainly had an influence on their dogmatic canons, are far different from those which now rightly obtain among historical investigators of Christianity. **274** *(54)*

40. The sacraments had their origin in this, that the Apostles and their successors, interpreted some idea and **275** *(54)*

intention of Christ, swayed and moved by circumstances and events.

276 41. The sacraments have this one end: to call to
(54) man's mind the ever-beneficent presence of the Creator.

277 42. The Christian community introduced the necessi-
(56) ty of Baptism, adopting it as a necessary rite, and adding to it the obligation of professing Christianity.

278 43. The practice of conferring baptism on infants
(56) was a disciplinary evolution; this was one of the reasons why the sacrament resolved itself into two, baptism and penance.

279 44. There is no proof that the rite of the sacrament
(56) of confirmation was practiced by the apostles; the formal distinction between the two sacraments, namely, baptism and confirmation, by no means goes back to the history of primitive Christianity.

280 45. Not all that Paul says about the institution of
(56) the Eucharist (a) is to be understood historically.

281 46. There was no concept in the primitive Church
(56) of the Christian sinner reconciled by the authority of the Church; the Church only very gradually became accustomed to such a concept. Indeed, even after penance was recognized as an institution of the Church, it was not called by the name sacrament, for the reason that it would have been held as a shameful sacrament.

282 47. The words of the Lord "Receive ye the Holy Spir-
(56) it; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained" (a), do not refer at all to the sacrament of Penance, even though the Fathers of Trent declared that they did.

280a 1 Cor. 11:23-25.
282a John 20:22-23.

48. James in his Epistle does not intend to promulgate a sacrament of Christ but to commend a certain pious custom, and if in this custom by chance he perceives some means of grace, he does not accept this with that strictness with which the theologians have accepted it, who have established the notion and the number of the sacraments. **283** *(56, 67)*

49. As the Christian Supper gradually assumed the nature of a liturgical action, those who were accustomed to preside at the Supper acquired the sacerdotal character. **284** *(56)*

50. The elders who fulfilled the function of watching over gatherings of Christians were appointed by the Apostles as priests or bishops to provide for the necessary organization of the growing communities, not properly for perpetuating the apostolic mission and power. **285** *(56, 85)*

51. Matrimony could have emerged only later in the Church as a sacrament of the New Law; in fact, in order that matrimony might be held to be a sacrament, it was necessary that a theological development of the doctrine on grace and the sacraments take place first. **286** *(56)*

52. It was foreign to the mind of Christ to establish a Church as a society upon earth to endure for a long course of centuries; rather, in the mind of Christ the Kingdom of Heaven together with the end of the world was to come presently. **287** *(56)*

FOUNDATIONS OF MASSES

Letter *Le moment Nous parait,* May 17, 1908, to the French Cardinals.

(*Condemnation of Mutualities.—Reasons.*)

Graver still is the question of the foundations of Masses, sacred patrimony which hands have dared to touch to the detriment of souls and in violation of the last **288** *(51)* will of the testators. It is, indeed, incontestable that these foundations, in the thoughts of the deceased, should serve to have Holy Masses celebrated, not in any way at all or by any one at all, but in the lawful manner and in perfect conformity with the discipline of the Catholic Church. Now, instead of restoring these foundations without conditions, they are being offered to certain *Mutualities* which are explicitly robbed of all ecclesiastical character and in which all legal intervention of the Episcopate interdicted. It is a fact that the law does not recognize any intervention of ecclesiastical authority, which authority will find itself from now on deprived of all legal power to secure at any time or in any place the lawful celebration of Holy Masses. Because of this, notwithstanding all the measures that the Episcopate might take and the good will of the greater part of the most worthy French priests, the celebration of these Masses will be exposed to the most alarming dangers.

289 (*46*) We must safeguard the testator's will and in every instance assure the lawful celebration of the Holy Sacrifice. We cannot, therefore, approve a system which is contrary to the intentions of the deceased and to the laws that rule the lawful celebration of the most august act of Catholic worship. With profound sadness We see countless misappropriations thus effected by handing over the deceased's patrimony.

(*Aim of the laws of Separation.—Various sorrows.*)

THE PRIEST, MINISTER OF THE ALTAR

Exhortation *Hærent*, August 4, 1908.

290 (95) But it is particularly as the ministers of Jesus Christ in offering the sacrifice par excellence constantly renewed for the salvation of the world, that we have the duty of conforming our minds to that spirit in which He offered

Himself as an unspotted victim to God on the altar of the Cross. In the Old Law, though victims were only shadowy figures and symbols, sanctity of a high degree was demanded of the priest; what then of us, now that the victim is Christ Himself? "How pure should not he be who shares in this sacrifice! Purer than the sun's rays must be the hand that divides that Flesh, the mouth which a spiritual fire enters, the tongue so pure a Blood incarnidines" (a)

Saint Charles Borromeo in his discourses to the clergy gave apt expression to this thought: "If we would only bear in mind, dearly beloved brethren, the exalted character of the things that the Lord God has placed in our hands, what unbounded influence would not this have in impelling us to lead lives worthy of ecclesiastics! Has not the Lord placed everything in my hand, when He put there His only-begotten Son, coeternal and coequal with Himself? In my hand He has placed all His treasures, His sacraments, His graces; He has placed there souls, than whom nothing can be dearer to Him; in His love He has preferred them to Himself, and redeemed them by His Blood; in my hand He has placed heaven, and it is in my power to open and close it to others . . . How, then, can I be so ungrateful for such condescension and love as to sin against Him, to offend His honor, to pollute this body which is His? How can I come to defile this high dignity, this life consecrated to His service?" **291** *(12)*

Since, as everyone realizes, holiness of life is the fruit of the exercise of the will inasmuch as it is strengthened by the aid of divine grace, God Himself has made abundant provisions lest we should at any time lack the gift of grace, if we desire it. We can obtain it, in the first place, by constant prayer. There is, in fact, such a necessary link between holiness and prayer that the one cannot **292** *(95)*

290a St. John Chrysostom, Hom. LXXXII *in Matth.*, n. 5: cf. above 68.

exist without the other. The words of Chrysostom on this matter are an exact expression of the truth: "I consider that it is obvious to everyone that it is impossible to live virtuously without the aid of prayer" (a); and Augustine shrewdly remarks: "He truly knows how to live rightly, who knows how to pray aright" (b). Christ Himself, by His constant exhortations and especially by His example, has even more strongly inculcated these truths. To pray, He withdrew into desert places or climbed the mountain alone; He spent whole nights absorbed in prayer; He paid many visits to the temple; even when the crowds thronged about Him, He raised His eyes to heaven and prayed openly before them; when nailed to the Cross, in death's agony, He supplicated His Father with tears and a loud cry.

293 (95) Let us be convinced, therefore, that a priest, if he is to maintain worthily his dignity and fulfill his duty, must be devoted to the practice of prayer. All too frequently one must deplore the fact that he prays more through routine than through fervor; that he recites the Psalms at the appointed times in a negligent manner, adding a few short prayers; that he takes no further thought to consecrate any part of the day to speaking with God in pious aspirations. And it is the priest, more than any other, who is bound to obey scrupulously the command of Christ: "We ought always to pray" (a), a command which Paul so insistently inculcated: "Be instant in prayer, watching in it with thanksgiving" (b); "pray without ceasing" (c).

(Prayer—Sacrifices of whole life.—Pastoral duties.)

292a *De precatione*, orat. I.
292b Sermo in app. 55.
293a Luke 18:1.
293b Col. 4:2.
293c 1 Thess. 5:17.

EXAMPLE OF SAINT CHARLES BORROMEO

Encycl. *Editæ Sæpe*, May 26, 1910.

(*The third centenary of the canonization of St. Charles Borromeo.—Imitation of the Saints.—The pseudo reform.—The true reform.—The work of Christian restoration.—The duties of bishops.—Preaching.—Virtues.—Seminaries and Clergy.—Virtues of the reformer.*)

There is yet another point, Venerable Brethren, and you have experienced it, in which one clearly sees the difference between true and false reformers; the latter seek only their own interests, "not those of Jesus Christ" (a); avidly listening to the insidious words once addressed to the Divine Master: "Go and show yourself to the world" (b), they repeat in their turn the proud cry: "Let us also get us a name." This rashness which we so often lament at the present time, was the reason why "priests fell in battle, while desiring to do manfully, they went out unadvisedly to fight" (c). **294**

On the contrary, the sincere reformer, anxious to better human society, "seeketh not his own glory, but seeketh the glory of Him who sent him" (a); and, following the example of Christ, "He shall not contend nor cry out: neither shall any man bear his voice in the streets; he shall not be sad nor troublesome" (b), but he shall be "meek and humble of heart" (c). He shall therefore please our Lord and obtain abundant fruits of salvation. **295**

Both are distinguished insofar as the one depends only on human strength, "he trusteth in man and maketh **296**

294a Phil. 2:21.
294b John 7:4.
294c 1 Mach. 5:57, 67.
295a John 7:18.
295b Isa. 42:2-4; Matt. 12:18.
295c Matt. 11:29.

flesh his arm" (a), while the other places all his trust in God; from Him and from all supernatural means he awaits all power and energy, repeating the words of the Apostle: "I can do all things in Him who strengtheneth me" (b).

297 (53) Those means which Christ has so copiously granted must Christians seek in the bosom of the Church for the salvation of all: first among them is prayer, sacrifice, the Sacraments which become almost as "a fountain of water, springing up into life everlasting" (a). They scorn all those means, who go about the work of reformation by devious ways, forgetful of God, never ceasing to dry up those most pure waters, at least troubling them so as to keep Christ's flock away from them. Following in their steps, modern imitators perform even more shamefully. Under a certain mask of a nobler religiosity they regard these means of salvation as of minimum value, discrediting them, and in particular the two Sacraments, one which allows penitents to expiate their sins and the other which strengthens souls with heavenly food. Let the faithful do all in their power to see that these gifts of such high price be held in the greatest honor; let them not allow man's zeal to grow cold towards these two works of divine charity.

298 (53, 62) This was the work which Charles Borromeo undertook. In his works we read: "The greater and more copious is the fruit of the Sacraments, which surpass all the explanations we can give of them, the more we must speak of them and receive them worthily with intimate devotion, veneration and the exterior worship that they merit" (a). The recommendations by which he exhorts parish priests and other preachers to recall souls to the ancient practice of frequent Holy Communion, we have

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296a Jer. 17:5.
296b Phil. 4:13.
297a John 4:14.
298a Conc. Prov. I, p. 11.

also made in the Decree which begins with the words "Tridentina Synodus." "Parish priests and preachers," said the holy bishop, "should as often as possible exhort the faithful to the most salutary practice of frequent Communion. To this they are urged by the institutions and examples of the early Church, the words of the most learned Fathers, the doctrine of the Roman Catechism, very explicit on this point, and finally by the declaration of the Council of Trent which expressed the desire that at every Mass the faithful present should not only make a spiritual communion but receive the Eucharist sacramentally" (b). With what intention and spirit, therefore, the faithful should approach the Sacred Banquet, St. Charles also shows us in the following words: "Not only shall we urge the faithful to receive Holy Communion frequently, but also we shall warn them how dangerous and baneful it is to approach the divine Banquet unworthily" (c). Similiar diligence seems to be greatly called for in our day when faith is weak and charity cold, fearing lest too frequent a reception may lessen the respect due to so great a mystery; rather, frequent reception should be a motive for man to "prove himself and so let him eat of that bread and drink of the cup" (d).

(*Catholic Action.—Attitude towards civil powers.—Anti-Christian coalition.—Conclusion.*)

AGE FOR FIRST COMMUNION

Decree *Quam Singulari*, August 8, 1910.

The pages of the Gospel show clearly how special was that love for children which Christ showed while He was on earth. It was His delight to be in their midst; He was **299** *(63)*

298b Conc. Prov. III, p. 1.
298c Conc. Prov. IV, p. 2.
298d 1 Cor 11:28.

wont to lay His hands on them; He embraced them; and He blessed them. At the same time He was not pleased when they would be driven away by the disciples, whom He rebuked gravely with these words: "Let the little children come to me, and do not hinder them, for of such is the kingdom of God" (a). It is clearly seen how highly He held their innocence and the open simplicity of their souls on that occasion when He called a little child to Him and said to the disciples: "Amen, I say to you, unless you turn and become like little children, you will not enter into the kingdom of heaven. . . . And whoever receives one such little child for my sake, receives me" (b).

300 (63) The Catholic Church, bearing this in mind, took care even from the beginning to bring the little ones to Christ through Eucharistic Communion, which was administered even to nursing infants. This, as was prescribed in almost all ancient Ritual books, was done at Baptism until the thirteenth century, and this custom prevailed in some places even later. It is still found in the Greek and Oriental Churches. But to remove the danger that infants might eject the Consecrated Host, the custom obtained from the beginning of administering the Eucharist to them under the species of wine only.

Infants, however, not only at the time of Baptism, but also frequently thereafter were admitted to the sacred repast. In some churches it was the custom to give the Eucharist to the children immediately after the clergy; in others, the small fragments which remained after the Communion of the adults were given to the children.

301 (63) This practice later died out in the Latin Church, and children were not permitted to approach the Holy Table until they had come to the use of reason and had some knowledge of this august Sacrament. This new practice,

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299a Mark 10:13-16.
299b Matt. 18:3-5.

already accepted by certain local councils, was solemnly confirmed by the Fourth Council of the Lateran, in 1215, which promulgated its celebrated Canon XXI, whereby sacramental Confession and Holy Communion were made obligatory on the faithful after they had attained the use of reason, in these words: "All the faithful of both sexes shall, after reaching the years of discretion, make private confession of all their sins to their own priest at least once a year, and shall, according to their capacity, perform the enjoined penance; they shall also devoutly receive the Sacrament of Holy Eucharist at least at Easter time unless on the advice of their own priest, for some reasonable cause, it be deemed well to abstain for a while."

The Council of Trent (a), in no way condemning the ancient practice of administering the Eucharist to children before they had attained the use of reason, confirmed the Decree of the Lateran Council and declared anathema those who held otherwise: "If anyone denies that each and all Christians of both sexes are bound, when they have attained the years of discretion, to receive Communion every year at least at Easter, in accordance with the precept of Holy Mother Church, let him be anathema" (b). **302** *(63)*

In accord with this Decree of the Lateran Council, still in effect, the faithful are obliged, as soon as they arrive at the years of discretion, to receive the Sacraments of Penance and Holy Eucharist at least once a year.

The use of reason

However, in the precise determination of "the age of reason or discretion" not a few errors and deplorable abuses have crept in during the course of time. There were some who maintained that one age of discretion must be assigned to reception of the Sacrament of Penance and another to the Holy Eucharist. They held that **303** *(63)*

302a Sess. XXI *de Communione,* c. 4.
302b Sess. XIII *de Eucharistia,* c. 8, can. 9.

for Confession the age of discretion is reached when one can distinguish right from wrong, hence can commit sin; for Holy Eucharist, however, a greater age is required in which a fuller knowledge of matters of faith and a better preparation of the soul can be had. As a consequence, owing to various local customs and opinions, the age determined for the reception of First Communion was placed at ten years or twelve, and in places fourteen years or even more were required; and until that age children and youth were prohibited from Eucharistic Communion.

304 *(63)* This practice of preventing the faithful from receiving on the plea of safeguarding the august Sacrament has been the cause of many evils. It happened that children in their innocence were forced away from the embrace of Christ and deprived of the food of their interior life; and from this it also happened that in their youth, destitute of this strong help, surrounded by so many temptations, they lost their innocence and fell into vicious habits even before tasting of the Sacred Mysteries. And even if a thorough instruction and a careful Sacramental Confession should precede Holy Communion, which does not everywhere occur, still the loss of first innocence is always to be deplored and might have been avoided by reception of the Eucharist in more tender years.

305 *(63, 67)* No less worthy of condemnation is that practice which prevails in many places prohibiting from Sacramental Confession children who have not yet made their First Holy Communion, or of not giving them absolution. Thus it happens that they, perhaps having fallen into serious sin, remain in that very dangerous state for a long time.

But worse still is the practice in certain places which prohibits childen who have not yet made their First Communion from being fortified by the Holy Viaticum, even when they are in imminent danger of death; and thus, when they die they are buried with the rites due to infants and are deprived of the prayers of the Church.

Such is the injury caused by those who insist on extraordinary preparations for First Communion, beyond what is reasonable; and they doubtless do not realize that such precautions proceed from the errors of the Jansenists who contended that the Most Holy Eucharist is a reward rather than a remedy for human frailty. The Council of Trent, indeed, teaches otherwise when it calls the Eucharist, "An antidote whereby we may be freed from daily faults and be preserved from mortal sins" (a). This doctrine was not long ago strongly emphasized by a Decree of the Sacred Congregation of the Council given on December 20, 1905. It declared that daily approach to Communion is open to all, old and young, and two conditions only are required: the state of grace and a right intention. **306** *(59, 61)*

Moreover, the fact that in ancient times the remaining particles of the Sacred Species were even given to nursing infants seems to indicate that no extraordinary preparation should now be demanded of children who are in the happy state of innocence and purity of soul, and who, amidst so many dangers and seductions of the present time, have a special need of this heavenly food. **307** *(63)*

The abuses which we are condemning are due to the fact that they who distinguished one age of discretion for Penance and another for the Eucharist did so in error. The Lateran Council required one and the same age for reception of either Sacrament when it imposed the one obligation of Confession and Communion.

Therefore, the age of discretion for Confession is the time when one can distinguish between right and wrong, that is, when one arrives at a certain use of reason, and so similarly, for Holy Communion is required the age when one can distinguish between the Bread of the Holy Eucharist and ordinary bread—again the age at which a child attains the use of reason. **308** *(63)*

306a Sess. XIII *de Eucharistia*, c. 2.

Interpretation of the Lateran Council

309 (63) The principal interpreters of the Lateran Council and contemporaries of that period had the same teaching concerning this Decree. The history of the Church reveals that a number of synods and episcopal decrees beginning with the twelfth century, shortly after the Lateran Council, admitted children of seven years of age to First Communion. There is moreover the word of St. Thomas Aquinas, who is an authority of the highest order, which reads: "When children begin to have some use of reason, so that they can conceive a devotion toward this Sacrament (the Eucharist), then this Sacrament can be given to them" (a). Ledesma thus explains these words: "I say, in accord with common opinion, that the Eucharist is to be given to all who have the use of reason, and just as soon as they attain the use of reason, even though at the time the child may have only a confused notion of what he is doing" (b). Vasquez comments on the same words of St. Thomas as follows: "When a child has once arrived at the use of reason he is immediately bound by the divine law from which not even the Church can dispense him" (c).

310 (63) The same is the teaching of St. Antoninus, who wrote: "But when a child is capable of doing wrong, that is of committing a mortal sin, then he is bound by the precept of Confession and consequently of Communion" (a). The Council of Trent also forces us to the same conclusion when it declares: "Children who have not attained the use of reason are not by any necessity bound to Sacramental Communion of the Eucharist." It assigns as the only reason the fact that they cannot commit sin: "they cannot at that age lose the grace of the sons of God already acquired."

309a *Summ. Theo.* III, q. 80, art 9, ad 3.
309b In St. Thom. art. 9, dub. 6.
309c In St. Thom. III, disput. 214, c. 4, no. 43.
310a III, tit. 14, c. 2, sec. 5.

From this it is the mind of the Council that children are held to Communion by necessity and by precept when they are capable of losing grace by sin. The words of the Roman Synod, held under Benedict XIII, are in agreement with this in teaching that the obligation to receive the Eucharist begins, "after boys and girls attain the age of discretion, that is, at the age in which they can distinguish this Sacramental food, which is none other than the true Body of Jesus Christ, from common and ordinary bread; and that they know how to receive it with proper religious spirit" (a). **311** *(63)*

The Roman Catechism adds this: "At what age children are to receive the Holy Mysteries no one can better judge than their father and the priest who is their confessor. For it is their duty to ascertain by questioning the children whether they have any understanding of this admirable Sacrament and if they have any desire for it" (a). **312** *(63)*

From all this it is clear that the age of discretion for receiving Holy Communion is that at which the child knows the difference between the Eucharistic Bread and ordinary, material bread, and can therefore approach the altar with proper devotion. Perfect knowledge of the things of faith, therefore, is not required, for an elementary knowledge suffices—some knowledge (*aliqua cognitio*); similarly full use of reason is not required, for a certain beginning of the use of reason, that is, some use of reason (*aliqualis usus rationis*) suffices. **313** *(63)*

To postpone Communion, therefore, until later and to insist on a more mature age for its reception must be absolutely discouraged, and indeed such practice was condemned more than once by the Holy See. Thus Pope Pius IX, of happy memory, in a Letter of Cardinal Antonelli to the Bishops of France, March 12, 1866, severely **314** *(63)*

311a *Sess.* XXI, chap. IV.
312a P. 11, *De Sacr. Euchar.* no. 63.

condemned the growing custom existing in some dioceses of postponing the First Communion of children until more mature years, and at the same time sharply disapproved of the age limit which had been assigned. Again, the Sacred Congregation of the Council, on March 15, 1851, corrected a prescription of the Provincial Council of Rouen, which prohibited children under twelve years of age from receiving First Communion. Similarly, this Sacred Congregation of the Discipline of the Sacraments, on March 25, 1910, in a question proposed to it from Strasburg whether children of twelve or fourteen years could be admitted to Holy Communion, answered: "Boys and girls are to be admitted to the Holy Table when they arrive at the years of discretion or the use of reason."

315 (63) After careful deliberation on all these points, this Sacred Congregation of the Discipline of the Sacraments, in a general meeting held on July 15, 1910, in order to remove the above-mentioned abuses and to bring about that children even from their tender years may be united to Jesus Christ, may live His life, and obtain protection from all dangers of corruption, has deemed it needful to prescribe the following rules which are to be observed everywhere for the First Communion of children.

316 (63) 1. The age of discretion, both for Confession and for Holy Communion, is the time when a child begins to reason, that is about the seventh year, more or less. From that time on begins the obligation of fulfilling the precept of both Confession and Communion (a).

317 (63) 2. A full and perfect knowledge of Christian doctrine is not necessary either for First Confession or for First

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316a *Ætas discretionis tum ad confessionem tum ad s. communionem ea est in qua puer incipit ratiocinari, hoc est circa septimum annum, sive supra, sive etiam infra. Ex hoc tempore incipit obligatio satisfaciendi utrique præcepto confessionis et communionis.*

Communion. Afterwards, however, the child will be obliged to learn gradually the entire Catechism according to his ability (a).

3. The knowledge of religion which is required in a child in order to be properly prepared to receive First Communion is such that he will understand according to his capacity those Mysteries of faith which are necessary as a means of salvation (*necessitate medii*) and that he can distinguish between the Bread of the Eucharist and ordinary, material bread, and thus he may receive Holy Communion with a devotion becoming his years (a). **318** *(63)*

4. The obligation of the precept of Confession and Communion which binds the child particularly affects those who have him in charge, namely, parents, confessor, teachers and the pastor. It belongs to the father, or the person taking his place, and to the confessor, according to the Roman Catechism, to admit a child to his First Communion. **319** *(63)*

5. The pastor should announce and hold a General Communion of the children once a year or more often, and he should on these occasions admit not only the First Communicants but also others who have already approached the Holy Table with the above-mentioned consent of their parents or confessor. Some days of instruction and preparation should be previously given to both classes of children. **320** *(63)*

317a *Ad primam confessionem et primam communionem necessaria non est plena et perfecta doctrinæ christianæ cognito. Puer tamen postea debebit integrum catechismum pro modo suæ intelligentiæ gradatim addiscere.*

318a *Cognitio religionis quæ in puero requiritur ut ipse ad primam communionem convenienter se præparet, ea est qua ipse fidei mysteria necessaria necessitate medii pro suo captu percipiat, atque eucharisticum panem a communi et corporali distinguat ut ea devotione, quam ipsius fert ætas, ad s. eucharistiam accedat.*

321 (63) 6. Those who have charge of the children should zealously see to it that after their First Communion these children frequently approach the Holy Table, even daily if possible, as Jesus Christ and Mother Church desire, and let this be done with a devotion becoming their age. They must also bear in mind that very grave duty which obliges them to have the children attend the public Catechism classes; if this is not done, then they must supply religious instruction in some other way.

322 (63) 7. The custom of not admitting children to Confession or of not giving them absolution when they have already attained the use of reason must be entirely abandoned. The Ordinary shall see to it that this condition ceases absolutely, and he may, if necessary, use legal measures accordingly.

323 (63) 8. The practice of not administering the Viaticum and Extreme Unction to children who have attained the use of reason, and of burying them with the rite used for infants is a most intolerable abuse. The Ordinary should take very severe measures against those who do not give up the practice.

324 (63) His Holiness, Pope Pius X, in an audience granted on the seventh day of this month, approved all the above decisions of this Sacred Congregation, and ordered this Decree to be published and promulgated.

325 (63) He furthermore commanded that all the Ordinaries make this Decree known not only to the pastors and the clergy, but also to the people; and he wishes that it be read in the vernacular every year at the Easter time. The Ordinaries shall give an account of the observance of this Decree together with other diocesan matters every five years.

(*Conclusion.*)

HOLYDAYS OF OBLIGATION

Motu proprio, *Supremi Disciplinæ,* July 2, 1911.

(*The Sick.– Eucharistic Fast.*)

The Roman Pontiffs, supreme guardians and moderators of ecclesiastical discipline, are always wont in their kindness to mitigate the sanctions of the holy Canons when they see that it is for the people's good to do so. We, too, believe it our duty to change some things on account of the different conditions of times and of civil society. In fact, We deem it our present duty, because of the special circumstances of Our time, to bring about certain timely changes in the Church's law regarding the observation of holydays of obligation. **326** *(16, 79)*

Thanks to the great ease in travel, one covers considerable distances in quick time, either by sea or by land, and makes easier access to those countries where holydays of obligation are less numerous. On the other hand, the development of commerce and urgent business, seem to suffer some harm from delays caused by the frequency of holydays. Finally, the ever increasing price of the necessities of life is a new argument against causing those who must earn their living by working to be absent from work. **327** *(79)*

(*Practical directives.*)

CULTURAL VALUE OF THE PSALTER

Apost. Const. *Divino Afflatu,* November 1, 1911.

The Psalms, collected from the Sacred Scriptures, were composed under divine inspiration. From the Church's beginning they not only admirably contributed to nourish the piety of the faithful, who uninterruptedly **328** *(20, 66, 72)* offered "to God the sacrifice of praise" (a), but they also, according to a custom already admitted to the Old Law, held an important place in the same sacred liturgy itself and in the Divine Office.

329 *(20, 71, 99)* From this, "the voice of the Church" (a) of which St. Basil speaks, was born, as well as Psalmody, daughter of that hymnody, as it is called by Our Predecessor, Urban VIII (b), which is sung without interruption before the throne of God and of the Lamb and which, according to St. Athanasius, "teaches men, especially those given to divine worship how God must be praised, and with what words He may be worthily glorified" (c). On this point St. Augustine makes this beautiful observation: "So that man might worthily praise God, God praised Himself; in that praise coming from divine condescension, man found the way to praise God" (d).

330 *(20, 72)* The Psalms have a wonderful power of instilling into souls the love of every virtue. Although, as St. Athanasius writes, all our Scripture, both Old and New Testament, be divinely inspired and useful for teaching, nevertheless the book of Psalms, "like unto a Paradise which contains the fruits of all other books, produces chants and adds its own fruits to the others of the psalmody." In the same passage he rightly adds: "I think that the Psalms are for him who recites them a mirror in which he contemplates himself and the movements of his own soul; under such inspiration must one recite the psalms" (a).

331 *(20,* St. Augustine writes in his Confessions: "How plentifully did I weep in those hymns and psalms, being touched

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328a Hebrew 13:15.
329a Homily in Ps. 1, no. 2.
329b Bull *Divinam Psalmodiam.*
329c Epist. *ad Marcellinum, in interpret. Psalmor.*, no. 10.
329d In Psalm 144, no. 1.
330a Op. cit. no. 12.

to the very quick by the notes of Thy Church so sweetly singing. Those words did flow into mine ears, and the Truth which was contained therein distilled melting into my heart, and from thence the affection of piety did overflow, so that my tears ran streaming down, and happy did I find myself therein" (a). 72)

For who can remain unmoved on hearing those numberless Psalms in which are proclaimed in accents sublime the majesty of God, His omnipotence, His unspeakable justice, His goodness, His mercy, His other infinite perfections? **332** *(20, 72)*

Who is not likewise inpired by the songs of thanksgiving for blessings received, by the humble and trustful prayers for new favors, as well as heartfelt prayers for pardon? Who can restrain his admiration, as he listens to the psalmist recording the great gifts received from the divine bounty, either by the people of Israel or by the whole human race; or again, when he sets before us the truths of heavenly wisdom? And lastly, whose heart does not burn with love for Him who is so faithfully prefigured by the prophet David, for Christ, whose voice St. Augustine heard in every Psalm, sometimes praising God, sometimes laying bare the innocent feelings of his soul, telling of joys hoped for or sorrows endured?

With every good reason the Decrees of the Roman Pontiffs, the Canons of the Councils and monastic rules ordered that the members both of the secular clergy and the regulars, sing and recite the whole Psalter weekly. **333** *(20, 72, 80)*

Our Predecessors, St. Pius V, Clement VIII and Urban VIII, on revising the Roman Breviary, religiously kept this law, the heritage of our Fathers. Therefore, the Psalter must be recited in its entirety, unless because of changed circumstances this recitation be frequently impeded.

331a Book IX, c. VI.

334 (20, 72, 80) In fact, in the course of time the number of those whom the Church inscribed among the blessed and proposed to Christians as protectors and models after their earthly sojourn, has increased steadily among the faithful. In their honor, the Offices of the Saints were by degrees multiplied so much so that the Offices of Sundays and Ferials were hardly recited any longer, and consequently numerous Psalms were neglected, which nevertheless like the others are, as St. Ambrose says (a): "the blessing of the people, the glorification of God, the homage of the multitude, the universal acclamation, the word of all, the voice of the Church, a splendid confession of faith, a fully authorized devotion, the joy of freedom, the cry of happiness, the sound of joy."

335 (20, 72, 80) On several occasions this omission was the cause of complaint on the part of wise and pious men, who not only regretted that those engaged in sacred orders were deprived of such precious help in praising the Lord and in showing Him the intimate sentiments of their souls, but who also deplored the disappearance of that variety so desirable in our prayers, highly useful to our weakness in praying with dignity, attention and piety. Because, as St. Basil observes, "uniformity frequently immerses our spirit into a kind of torpor and, although present, it is absent; whereas, if the psalmody and chant is changed and raised at every Office Hour, the ardor of the spirit is renewed and attention is born again" (a).

336 (20, 72, 80) We must not, therefore, be surprised that numerous bishops from various parts of the world requested the Apostolic See, especially in the Vatican Council, that, among other things, the ancient custom of reciting all the Psalter, if possible, during the course of the week, be revived in such a way, however, that no heavier burden

334a *Enarrat.* in Ps. 1, no. 9.
335a *Regulæ fusius tractatæ, interrog.* 37, no. 5.

be placed on the clergy whose work in the vineyard of the holy ministry is already so heavy because of the diminished number of workers. We thought it Our duty to answer these requests and wishes, which were also Ours before Our elevation to the Pontificate, and also to answer the prayers made to Us later on by other Venerable Brethren and pious men. However, We took care to see that the recitation of the entire Psalter in the course of a week should not detract from the veneration of Saints and on the other hand should not make the duty of the Divine Office a heavier, but rather a lighter burden on the clergy.

(*New arrangement of the Roman Psalter.*)

COMMUNION OF ORIENTALS

Apost. Const. *Tradita ab antiquis,* September 14, 1912.

In virtue of a custom which goes back to an ancient tradition and which the Church kept for a long time, the faithful could easily conform to the various customs and sacred rites of the different places through which they journeyed provided that there was no danger of superstition and idolatry for them. This custom was introduced with the aim of keeping peace and union among the numerous members of the one Catholic Church, and among all particular churches. In fact, Leo IX said: "The customs, that vary according to times and places are no obstacle to the salvation of the faithful as long as the one sole faith, which through charity effects all possible good, recommends all the faithful to one God" (a). **337** *(15)*

Another reason was added. It was the necessity of the faithful who found themselves many times in strange countries and had neither churches nor priests of their own rite at their service. This need was felt in all that belonged to divine worship, but mostly in the administration and **338** *(15)*

337a Letter to Michael, Patriarch of Constantinople reception of the Sacraments, particularly of the Most Blessed Eucharist. Therefore, clerics and lay people who on a journey presented themselves with "formal letters", as they were then called, had free access to the Eucharistic mystery or to Communion in Churches different from their own rite; Latin bishops, priests and deacons celebrated the divine mysteries here in Rome with the Greeks, and likewise the Greeks with the Latins in the East; it was even a consecrated custom that any other method would have served as a pretext for disrupting the unity of faith or harmony of spirit.

339 *(15)* But where a deplorable schism tore a great number of Eastern Christians from the center of Catholic unity, it was no longer possible to continue such a praiseworthy custom. Michael Cerularius, who was not satisfied with uttering poisonous calumnies against the customs and the ceremonies of the Latins, openly declared that the consecration of unleavened bread was null and unlawful.

It was then that the Roman Pontiffs, careful of their Apostolic duty, to prevent the Latins from falling into error, forbade them to consecrate or receive the Blessed Eucharist under the species of leavened bread. As for the Greeks who returned to the faith and Catholic unity, they allowed them to communicate with unleavened bread in Latin churches, a measure which, considering the times and places, was certainly not only fitting but necessary. In fact, as at that time it was not easy to find Greek bishops who were united to St. Peter's Chair and very few Catholic churches of the Eastern rite existed, it was to be greatly feared that Catholics of the Eastern rite, if not allowed to communicate in Latin churches, would frequent schismatic churches and Pastors and would run the risk of losing their faith.

340 *(15)* Shortly afterwards a happy change appeared to take place, when at the Council of Florence a reconciliation was made between the Greek and Latin Churches. This change caused the ancient discipline to revive for some time. The

Fathers of the Council decided that by using "the leavened or unleavened bread the body of Christ is truly consecrated, and that priests must consecrate under one of the other of the two forms the same body of Our Lord, each one following the custom of his Church, whether Western or Eastern" (a). By this decree they wished to explain Catholic truth or the validity of the Consecration of both breads once and for all, but they never forbade the faithful to receive Holy Communion according to the diverse rites; on the contrary, it is certain that for the sake of peace they allowed them to do so.

Isidore, Metropolitan of Kiev and of all Russia in his **341** capacity of legate *a latere* for Lithuania, Livonia and all *(15)* Russia, wrote a letter to all the faithful subject to his jurisdiction of the Church of Constantinople. This letter was written at Buda in 1440 at the end of the Council of Florence, in which he had taken a lively part and at which he represented Dorotheus, Patriarch of Antioch. In this letter, after having announced the happy reunion of Greeks and Latins, he says: "I swear, in Our Lord Jesus Christ, that from now on there is no longer a division between you and the Latins, seeing that all of you, servants of Our Lord Jesus Christ, were baptized in His name. . . . Therefore, the Greeks who live in Latin countries or who have a Latin church in their territory may all take part in the Divine Liturgy, adore the Body of Our Lord Jesus Christ and venerate Him with a contrite heart, just as they would venerate Him in their own churches; let them go and visit Latin priests and make their confession to them and receive from them the Body of Our Lord. In the same manner Latins must frequent the Greek churches, take part in the Divine Liturgy, adore the Body of Jesus Christ with a firm faith. For, in fact, It is the Body of Jesus Christ, whether consecrated by a Greek priest who uses leavened

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340a Bull of Pope Eugene IV, *Lætentur Cæli.*

bread, or by a Latin priest who uses unleavened bread, and It is worthy of equal veneration both under the appearance of unleavened as under the appearance of leavened bread. Let Latins also go to confession to Greek priests and receive Holy Communion from their hands, because in both cases it is the same Sacrament. Such was established by the Council of Florence, in the public Session of June 6, 1439."

342 (15) Although from Isidore's testimony it follows that the Council of Florence permitted the faithful to communicate in different rites, nevertheless, that faculty was not afterwards used always and everywhere, chiefly because the Greeks broke the poorly established unity, and, therefore, the Roman Pontiffs had no longer any reason to observe the indult which Isidore says was conceded by the Council of Florence.

THE CONSTITUTION "ORIENTALIUM"

343 (15) Our Predecessor, Leo XIII, of happy memory, in his Constitution *Orientalium dignitas Ecclesiarum*, extended the same privilege to all those who due to the long distance could not go to their own church without suffering great inconvenience. But at the same time he forbade that Eastern students attending Latin colleges should be obliged to receive Holy Communion according to the Latin custom and ordered that priests of their rite be called to celebrate Mass for them and distribute the Holy Eucharist to them at least on Sunday and on other holydays, all privileges being suppressed. However, experience taught that it is not easy to find in every place priests belonging to the Eastern rite, as they are occupied in the ministry elsewhere, and it was not possible for them on Sunday or holydays, and not even on weekdays to go to Latin colleges to distribute the bread of Angels to the young people, both boys and girls, wishing to receive Holy Communion.

For this reason the Apostolic See has often been requested to use a little more indulgence in matter of such great importance by mitigating the Church's discipline. These requests, after Our Decree *Sacra Tridentina Synodus,* published by the Sacred Congregation of the Council on December 20, 1905, on daily Communion, have become more frequent on the part of the people of the Eastern rite who requested permission to pass over to the Latin rite, in order to be nourished more easily with the heavenly Bread, and because a great number of young boys and girls among them were anxious to share in the same privilege. **344** *(15)*

Considering the unanimity of the Catholic faith on the validity of the consecration made both with unleavened and leavened bread, convinced also that this interdiction of mixing rites was for a great number of Latins and Eastern people the cause of boredom and scandal, having consulted the Sacred Congregation of Propaganda for the affairs of Eastern rites and maturely examined the question, it appeared opportune to Us to abrogate all the decrees that forbid or restrict the interchange of rites in the reception of the Blessed Eucharist and to allow everyone, Latins and Eastern peoples, to nourish themselves with the August Sacrament of the Body of Our Lord consecrated by Catholic priests, with either leavened or unleavened bread, in Catholic Churches of any rite whatsoever, according to the ancient usage of the Church, so that "each and everyone of those who bears the name of Christian may finally understand one another and agree with one another on this symbol of harmony" (a). **345** *(15, 52)*

We trust that Our present disposition will be most useful to all the dear Sons whom We have in the East, whatever be their rite, not only to inflame them with the ardor of piety, but also to strengthen their mutual union. In fact, with regard to piety, all understand that the Divine **346** *(15)*

345a Council of Trent, sess. 13.

Eucharist which the Fathers of the Latin and the Greek Churches generally call the daily bread of Christians destined to sustain and nourish the soul whose strength and nourishment it is, should be more frequently received by those whose charity and faith, the very principles of the supernatural life, are in danger. Hence, Eastern Catholics, obliged to live among a great number of schismatics, will not suffer damage to their faith and charity from this dangerous contact, if they are in the habit of fortifying themselves with this heavenly Food, from which they will draw great and lasting profit for their spiritual life. Regarding the second advantage, it is clear that this great facility, which up to now some had of receiving the Body of Christ, has easily been the cause of jealousy and discord to men of the same faith but of different rites. But, as We intend that from now on all the faithful may receive Holy Communion in any rite, it is evident that this Holy Communion which is the symbol, the basis and principle of Catholic unity must cause an ever increasing spirit of harmony among them, because the Apostle says: "For we, being many, are one bread, one body: all that partake of one bread" (a).

TOWARDS A LITURGICAL REFORM

Motu proprio, *Abhinc duos annos*, October 23, 1913.

347 *(16, 72)* Two years ago, in publishing Our Apostolic Constitution, *Divino Afflatu*, We had especially in sight the recitation, as far as possible in its entirety, of the Psalter on weekdays, and the restoration of the ancient Sunday offices. But Our mind was occupied with many other projects—some mere plans, others already on the way to realization—relating to the reform in the Roman Breviary.

However, because of the numerous difficulties preventing Us from executing them, We had to postpone them for

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346a 1 Cor. 10:17.

a more favorable moment. To change the composition of the Breviary to make it in accordance with Our desires, that is, to give it a finished perfection in every part, would involve:
– restoring the calendar of the Universal Church to its original arrangement and style, retaining meanwhile the splendid richness which the marvelous fruitfulness of the Church, the Mother of Saints, has brought to bear upon it.
– utilizing appropriate passages of Scripture, of the Fathers and Doctors, after having reestablished the authentic text;
– prudently correcting the lives of the Saints according to documentary evidence;
– perfecting the arrangement of numerous points of the liturgy, eliminating superfluous elements.

But in the judgment of wise and learned persons, all this would require considerable work and time. For this reason, many years will have to pass before this type of liturgical edifice, composed with intelligent care for the Spouse of Christ to express her piety and faith, can appear purified of the imperfections brought by time, newly resplendent with dignity and fitting order. **348** *(16)*

In the meantime, through correspondence and conversations with a number of bishops, We have learned of their urgent desire—shared by many priests—to find in the Breviary, together with the new arrangemeint of the Psalter and its rubrics, all the changes which already have come or which might come with this new Psalter. **349** *(16)*

They have repeatedly asked Us, indeed they have repeatedly manifested their earnest desire that the new psalter be used more often, that the Sundays be observed more conscientiously, that provision be made for the inconvenience of transferred offices, and that certain other changes be effected which seem to be justified.

Because they are grounded in objectivity and completely conform to Our desire, We have agreed to these requests and We believe that the moment has come to grant them.

(*Practical dispositions.*)

BENEDICT XV

1914-1922

MASS FOR THE DECEASED

Apost. Const. *Incruentum Altaris*, August 10, 1915.

(*Application.*)

The unbloody Sacrifice of the Altar is no different in nature from the Sacrifice of the Cross. Its effect is not only to give glory to the blessed and to bring remedy and salvation to men immersed in the miseries of this life, but it has also the sovereign efficacy of purifying the souls of the faithful who died in Christ. Such is the perpetual and constant doctrine of holy Mother Church. **350** *(51)*

We may find traces and formal and evident proofs of this teaching, which during the course of centuries brought to Christians the most precious consolations and filled the best among them with admiration for the infinite charity of Christ, in the oldest Liturgies of the Latin and Eastern Churches, in the writings of the Holy Fathers and in the numerous decrees of the early Councils. This same dogma the Council of Trent proposed for our belief in a very solemn definition which teaches that "the souls in Purgatory are relieved by the prayers and good works of the faithful, but especially by the Sacrifice of the Altar which is most pleasing to God" and by pronouncing anathema on those who declared that this Sacrifice should not be offered, "for the living and dead, for sins, for pain due to sin, to make satisfaction or for other necessities." **351** *(51)*

The practice of our Holy Mother the Church has always been in conformity with this teaching. In fact, she never ceased to exhort the faithful insistently not to deprive the souls of the deceased of the superabundant fruits of the Sacrifice of the Mass. It is necessary to say, in praise of the Christian people, that its industrious zeal for the deceased never faltered; the history of the Church witnesses that the more deeply the virtues of faith and charity pene- **352** *(51)* trate souls, the more rulers and peoples, wherever the Christian name extends, will redouble their ardor to succour the souls in Purgatory.

353 (51) It is certainly to this lively devotion of our forefathers that we owe the custom several centuries old, instituted by degrees in the kingdom of Aragon, of having two Masses celebrated by secular priests and three by regulars on the day of the solemn anniversary of all the departed.

Benedict XIV, Our Predecessor, of immortal memory, had his own reasons for not confirming this privilege; but at the prayer of Ferdinand VI, Catholic King of Spain, and of John V, King of Portugal, he extended this faculty by means of his Apostolic letter of August 26, 1748, granting the priests of all regions subject to these two Princes, the authority to celebrate three Masses on the solemn Anniversary day of all the departed.

354 (51) During the course of time, numerous bishops and faithful from all classes of society very often requested the Apostolic See to extend this favor to the whole world. This request was frequently addressed to Our most recent Predecessors and to Us at the beginning of Our Pontificate. Let no one say that the reasons given in the past have lost their force; on the contrary they still hold good and become every day more pressing. Because, if Christians secured the celebration of Mass in suffrage of the deceased by means of various arrangements or by leaving a will to that effect, those foundations and pious liberalities have alas been partially suppressed, others have been neglected by those who have less right than anyone to neglect them. Then, there were many who, by a sharp distinction seemed forced, because of a falling off of stipends, to ask the Holy See to reduce the number of Masses.

355 (51) Therefore, having again imposed it as a serious obligation of conscience on those who in this field failed in their duty, We feel Ourselves, bound by charity for the souls of

the departed for whom from Our infancy We have been ardently moved with devotion, to make up in some way, as far as We are able, for the suffrages which have been omitted, to the great detriment of these souls.

(*Practical Directives.*)

DIVINE WORSHIP

Code of Canon Law, Book III, Part 3.

Can. 1255.–1. The worship which is due to the Most Holy Trinity, to each of the Divine Persons, to our Lord Jesus Christ, even under the Sacramental Species, is *cultus latriae;* that which is due to the Blessed Virgin Mary is *cultus hyperdulia;* that which is due to others who reign with Christ in heaven is *cultus duliae.* **355bis**

2. To sacred relics and images also there is due a veneration and worship which is relative to the person to whom the relics and images refer.

Can. 1256.–If worship is offered in the name of the Church by persons lawfully deputed for this function and through acts which, by institution of the Church are to be offered only to God, and the saints and blessed, the worship is *public;* otherwise, it is *private.*

Can. 1257.–It pertains exclusively to the Holy See to control the sacred liturgy and to approve liturgical books. (a)

355bis (a) Can. 1255.–1. *Sanctissimæ Trinitati, singulis ejusdem Personis, Christo Domino, etiam sub speciebus sacramentalibus, debetur cultus latriæ; Beatæ Mariæ Virgini cultus hyperduliæ; aliis cum Christo in cælo regnantibus cultus duliæ.* 2. *Sacris quoque reliquiis atque imaginibus veneratio et cultus debetur relativus personæ ad quam reliquiæ referuntur.*

Can. 1256.–*Cultus, si deferatur nomine Ecclesiæ a personis legitime ad hoc deputatis et per actus ex Ecclesiae institutione Deo, sanctis ac Beatis tantum exhibendos, dicitur* PUBLICUS; *sin minus, privatus.*

Can. 1257.– *Unius Apostolicæ Sedis est tum saccram ordinare liturgiam, tum liturgicos approbare libros.*

PIUS XI

1922-1939

CENTER OF DIVINE WORSHIP

All. to the Consistory, May 23, 1923.

(*The coming Eucharistic Congress.*)

Let Us above all make mention of the honors which today it has become traditional in Italy and throughout the world to render to the most Holy Eucharist with such a display of magnificence as recalls the most glorious annals of the Church touching the adorable Sacrament. **356** *(46, 59)*

In fact, the fervent and heroic worship of the early Christians, the spontaneous reactions of public devotion stirred by the errors of heretics, the Eucharistic prodigies taking place at various spots, the desires and canons of the great Councils, the constant concern of Roman Pontiffs as well as their solemn and frequent prescriptions about Eucharistic practices and organizations,—(Feast of Corpus Christ, Forty Hours Devotion, perpetual adoration, the duty of allowing children to approach the Holy Table from their earliest years and in the best dispositions, the obligation of frequent Communion, religious communities consecrated to Eucharistic worship)—all this gives evidence that the Church has placed in the Eucharist, and nowhere else, the culminating point, the center, and the supreme end of divine worship, and that she considers It the source and nourishment of the whole spiritual life. She has also been wont at stated times to exalt daily and uninterrupted Eucharistic worship through certain extraordinary and spectacular manifestations.

This is the object of Eucharistic Congresses. The discourses and pious addresses, the frequentation of the sacraments, the numerous returns to Christian ways of living, the daily and nightly adoration, the long triumphant processions, all the manifestations which make up the programs of these gatherings vest them with grandeur and present beautiful and inspiring spectacles.

(*Mission expositions.–The holy places.–Misery in Europe.*)

THE TEACHING ROLE OF THE LITURGY

Encycl. *Quas primas*, December 11, 1925.

(*Holy Year.–Kingship of Christ.–Scriptural arguments.–Liturgies.–Nature of the title.*)

357 (82, 83) For people are instructed in the truths of faith and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any pronouncement, however weighty, of the teaching of the Church. Such pronouncements usually reach only a few and the more learned among the faithful; feasts reach them all; the former speak but once, the latter speak every year–in fact, forever. The Church's teaching affects the mind primarily; her feasts affect both mind and heart, and have a salutary effect upon the whole of man's nature.

358 (7, 15, 82) Man is composed of body and soul, and he needs these external festivities so that the sacred rites, in all their beauty and variety, may stimulate him to drink more deeply of the fountain of God's teaching, that he may make it a part of himself, and use it with profit for his spiritual life (a).

358a *Etenim in populo rebus fidei imbuendo per easque ad interiora vitæ gaudia evehendo longe plus habent efficacitatis annuæ sacrorum mysteriorum celebritates quam quælibet vel gravissima ecclesiastici magisterii documenta; siquidem hæc in pauciores eruditioresque viros plerumque*

History, in fact, tells us that in the course of ages these festivals have been instituted one after another accordingly, as the needs or the advantage of the people of Christ seemed to demand; as when they needed strength to face a common danger, when they were attacked by insidious heresies, when they needed to be urged to the pious consideration of some mystery of faith or of some divine blessing.

Thus in the earliest days of the Christian era, when Christ's people were suffering cruel persecution, the cult of the martyrs was begun, in order, says St. Augustine, "that the feasts of the martyrs might incite men to martyrdom" (a). The liturgical honors paid to confessors, virgins and holy women produced wonderful fruit in an increased zest for virtue, necessary even in times of peace. **359** *(15, 80, 82)*

But more fruitful still were the feasts instituted in honor of the Blessed Virgin. In consequence of these, men grew not only in their devotion to the Mother of God as an ever-present advocate, but also in their love for her as a mother bequeathed to them by their Redeemer. Not least among the blessings which have followed from the public and legitimate honor paid to the Blessed Virgin and the saints is the perfect and perpetual immunity of the Church from error and heresy. In this we may well admire the wonderful wisdom of the Providence of God, who, ever bringing good out of evil, has from time to time suf- **360** *(15, 81, 83)*

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cadunt, illæ universos fideles percellunt ac docent; hæc semel, illæ quotannis atque perpetuo, ut ita dicamus, loquuntur, hæc mentes potissimum, illæ et mentes et animos, hominem scilicet totum, salutariter afficiunt. Sane, cum homo animo et corpore constet, debet is exterioribus dierum festorum solemnibus ita commoveri atque excitari, ut divinas doctrinas per sacrorum varietatem pulchritudinemque rituum copiosius imbibat, et, in sucum ac sanguinem conversas, sibi ad proficiendam in spirituali vita servire jubeat.

359a Sermon 47, de Sanctis.

fered the faith and piety of men to grow weak, and allowed Catholic truth to be attacked by false doctrines, but always with the result that truth has afterwards shone out with greater splendor, and that men's faith, aroused from its lethargy, has shown itself more vigorous than before.

361 (15, 82) The festivals that have been introduced into the liturgy in more recent years have had a similar origin, and have been attended with similar results. When reverence and devotion to the Blessed Sacrament had grown cold, the feast of Corpus Christi was instituted, so that by means of solemn processions and an octave of prayer, men might be brought once more to render public homage to Christ. So, too, the feast of the Sacred Heart of Jesus was instituted at a time when men were oppressed by the gloomy pessimism of the Jansenists, which had made their hearts grow cold, and shut them out from the love of God and the hope of salvation.

362 (15, 82) If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague of secularism, its errors and impious activities.

363 (15, 82, 83) This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The empire of Christ over all nations was rejected. The right which the Church has from Christ Himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then under the power of the State and tolerated more or less at the whim of princes and rulers. Some men went further, and wished to set up in the place of God's religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God.

The rebellion of individuals and of nations against the authority of Christ has produced deplorable effects. We lamented these in the Encyclical *Ubi Arcano;* We lament them today: the seeds of discord sown far and wide; those bitter enmities and rivalries between nations, which still hinder so much the cause of peace; that insatiable greed which is so often hidden under a pretense of public spirit and patriotism, and gives rise to so many private quarrels; a blind and immoderate selfishness, making men seek nothing but their own comfort and advantage, and measure everything by these; no peace in the home, because men have forgotten, or neglect their duty; the unity and stability of the family undermined; society, in a word, shaken to its foundations and on the way to ruin. **364** *(15, 82, 83)*

We firmly hope, however, that the Feast of the Kingship of Christ, which in future will be observed annually, may hasten the return of society to our loving Savior. It would be the duty of Catholics to do all they can to bring about this happy result. Many of these, however, have neither the station in society nor the authority which should belong to those who bear the torch of truth. This state of things may perhaps be attributed to a certain slowness and timidity in good people, who are reluctant to engage in conflict or oppose but a weak resistance. Thus the enemies of the Church become bolder in their attacks. But if the faithful were generally to understand that it behooves them ever to fight courageously under the banner of Christ their King, then, fired with apostolic zeal, they would strive to win over to their Lord those hearts that are bitter and estranged from Him, and would valiantly defend His rights. **365** *(15, 82, 83)*

Moreover the annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils which secularism has brought upon society, in draw- **366** *(15, 82,* ing men away from Christ, and will also do much to remedy them. While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim His kingly dignity and power, all the more universally affirm His rights.

(*A suitable opportunity.—Doctrinal preparation for the feast.*)

367 (15, 82, 83) It is not necessary, Venerable Brethren, that We should explain to you at any length why We have decreed that this feast of Christ the King should be observed, in addition to those other feasts in which His kingly dignity is already signified and celebrated. It will suffice to remark that although in all the feasts of Our Lord the material object is Christ, nevertheless their formal object is something quite distinct from His royal title and dignity.

368 (15, 82, 83) We have commanded its observance on a Sunday in order that not only the clergy may perform their duty by saying Mass and reciting the Office, but that the laity too, free from their daily tasks, may in a spirit of holy joy give ample testimony of their obedience and subjection to Christ. The last Sunday of October seemed the most convenient of all for this purpose, because it is at the end of the liturgical year, and thus the feast of the Kingship of Christ sets the crowning glory upon the mysteries of the life of Christ already commemorated during the year; thus too, before celebrating the triumph of all the Saints, we proclaim and extol the glory of Him who triumphs in all the Saints and in all the Elect.

369 (15, 82, 83, 97) Make it your duty and your task, Venerable Brethren, to see that sermons are preached to the people in every parish to teach them the meaning and the importance of this feast, that they may so order their lives as befits faithful and obedient subjects of the Divine King.

(*Blessing to be expected.—Conclusion.*)

SACRIFICE AND OBLATION

Encycl. *Miserentissimus Redemptor,* May 8, 1928.

(*Worship of the Most Sacred Heart.—Consecration of individuals, societies, the human race.—Expiation.—Christ the only efficacious Redeemer.*)

370 *(44, 50, 58, 95)* The copious redemption of Christ has abundantly "forgiven us all offenses". Nevertheless, because of that wonderful dispensation of Divine wisdom, we must fill up in our flesh what is lacking in the sufferings of Christ for His Body, the Church. Thus, We can add, nay even We are bound to add, our own praises and satisfactions to that "which Christ rendered unto God in the name of sinners." But we must always remember that the whole force of expiation flows from the one bloody sacrifice of Christ, renewed without intermission on our altars in an unbloody manner, "for the Victim is one always and the same; He, who then offered Himself on the Cross, is now offering Himself through the ministry of the priest, the manner of offering alone being different!" (a) Therefore, to this most august sacrifice of the Eucharist the ministers and the other faithful should join their own immolation, that they also may present themselves "living victims, holy, pleasing to God" (b). Nay, St. Cyprian does not hesitate to declare that "the Lord's sacrifice is not celebrated with the holiness required, unless our oblation and sacrifice correspond to His Passion!" (c) Wherefore, the Apostle admonishes us "to bear about in our body the mortification of Jesus" (d), to be buried together with Christ and grafted together in the likeness of His death, not only by crucifying our flesh with its vices and concupiscences, "flying the corruption

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370a Council of Trent, xxii, 2.
370b Rom. 12:1.
370c Ep. 63, no. 381.
370d 2 Cor. 4:10.

of that concupiscence which is in the world" (e), but "that the life also of Jesus should be made manifest in our bodies" (f) and being made partakers in His eternal priesthood we should offer "gifts and sacrifices for sins" (g).

371 *(50, 95)* In the exercise of the mystic priesthood of Christ and of satisfying and sacrificing participate not only the ministers chosen by our Pontiff, Jesus Chirst, for the clean oblation which should be made in His name from the rising to the setting of the sun, but the whole Chistian people, rightly called by the Prince of the Apostles "a chosen generation, a kingly priesthood" (a). In that oblation the faithful, either for themselves or for all mankind, ought to concur in much the same way that the Pontiff "taken from among men, is ordained for men in the things that pertain to God" (b).

(*Other reasons for that expiation.—Fruits of Christ's mediation.—Expiation.—Conclusion.*)

RULES FOR SACRED MUSIC

Apost. Const. *Divini Cultus*, December 20, 1928.

372 *(5, 16, 18, 33)* Since the Church has received from Christ her Founder the office of safeguarding the sanctity of divine worship, it is certainly incumbent upon her, while leaving intact the substance of the Sacrifice and the sacraments, to prescribe ceremonies, rites, formulæ, prayers and chant for the proper regulation of that august public ministry, whose special name is "Liturgy", as being the eminently sacred action.

373 *(5,* For the liturgy is indeed a sacred thing, since by it we are raised to God and united to Him, thereby professing

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370e 2 Peter 1:4.
370f 2 Cor. 4:10.
370g Heb. 5:1.
371a 1 Peter 2:9.
371b Heb. 5:1.

our faith and our deep obligation to Him for the benefits 9,
we have received and the help of which we stand in con- 10,
stant need. There is thus a close connection between dogma 82,
and the sacred liturgy, and between Christian worship and 84)
the sanctification of the faithful (a). Hence Pope Celestine I saw the standard of faith expressed in the sacred formulæ of the liturgy. "The rule of our faith," he says, "is indicated by the law of our worship. When those who are set over the Christian people fulfill the function committed to them, they plead the cause of the human race in the sight of God's clemency, and pray and supplicate in conjunction with the whole Church."

These public prayers, called at first "the work of 374
God" and later "the divine office" or the daily "debt" which (28,
man owes to God, used to be offered both day and night 71,
in the presence of a great concourse of the faithful. From 73)
the earliest times the simple chants which graced the sacred prayers and the liturgy gave a wonderful impulse to the piety of the people. History tells us how in the ancient basilicas, where bishop, clergy and people alternately sang the divine praises, the liturgical chant played no small part in converting many barbarians to Christianity and civilization. It was in the churches that heretics came to understand more fully the meaning of the communion of saints; thus the Emperor Valens, an Arian, being present at Mass celebrated by St. Basil, was overcome by an extraordinary seizure and fainted. At Milan, St. Ambrose was accused by heretics of attracting the crowds by means of liturgical chants. It was due to these that St. Augustine made up his mind to become a Christian. It was in the churches, finally, where practically the whole city formed a great joint choir, that the workers, builders, artists, sculptors and writers gained from the liturgy that deep

373a *Hinc intima quædam necessitudo inter dogma et liturgiam sacram, itemque inter cultum christianum et populi sanctificationem.*

knowledge of theology which is now so apparent in the monuments of the Middle Ages.

375 No wonder, then, that the Roman Pontiffs have been
(16, so solicitous to safeguard and protect the liturgy. They
19, have used the same care in making laws for the regulation
27, of the liturgy, in preserving it from adulteration, as they
84, have in giving accurate expression to the dogmas of the
97) faith. This is the reason why the Fathers made both spoken
and written commentary upon the liturgy or "the law of
worship"; for this reason the Council of Trent ordained that
the liturgy should be expounded and explained to the
faithful (a).

376 In our times too, the chief object of Pope Pius X, in
(9, the *Motu Proprio* which he issued twenty-five years ago,
13, making certain prescriptions concerning Gregorian Chant
16, and sacred music, was to arouse and foster a Christian
33, spirit in the faithful, by wisely excluding all that might ill
34, befit the sacredness and majesty of our churches. The
36, faithful come to church in order to derive piety from its
96) chief source, by taking an active part in the venerated
mysteries and the public solemn prayers of the Church. It
is of the utmost importance, therefore, that anything that is
used to adorn the liturgy should be controlled by the
Church, so that the arts may take their proper place as
most noble ministers in sacred worship. Far from resulting
in a loss to art, such an arrangement will certainly make
for the greater splendor and dignity of the arts that are

375a *Ex his intelligitur cur Romani Pontifices tantam adhibuerint sollicitudinem in liturgia tutanda et custodienda; et quemadmodum tam multa erat eis cura in dogmate aptis verbis exprimendo, ita liturgiæ sacræ leges ordinare, tueri et ab omni adulteratione præservare studuerint. Itemque patet cur Sancti Patres liturgiam sacram (seu supplicandi legem) verbis scriptisque commentati sint; et Tridentinum Concilium voluerit eam esse christiano populo exponendam et explicandam.*

used in the Church. This has been especially true of sacred music. Wherever the regulations on this subject have been carefully observed, a new life has been given to this delightful art, and the spirit of religion has prospered; the faithful have gained a deeper understanding of the sacred liturgy, and have taken part with greater zest in the ceremonies of the Mass, in the singing of the psalms and the public prayers. Of this We Ourselves had happy experience when, in the first year of Our Pontificate, We celebrated solemn High Mass in the Vatican Basilica to the noble accompaniment of a choir of clerics of all nationalities, singing in Gregorian Chant.

It is, however, to be deplored that these most wise laws in some places have not been fully observed, and therefore their intended results not obtained. We know that some have declared that these laws, though so solemnly promulgated, were not binding upon their obedience. Others obeyed them at first, but have since come gradually to give countenance to a type of music which should be altogether banned from our churches. In some cases, especially when the memory of some famous musician was being celebrated, the opportunity has been taken of performing in church certain works which, however excellent, should never have been performed there, since they were entirely out of keeping with the sacredness of the place and of the liturgy. **377** *(33, 34)*

In order to urge the clergy and faithful to a more scrupulous observance of these laws and directions which are to be carefully obeyed by the whole Church, We think it opportune to set down here something of the fruits of Our experience during the last twenty-five years. This We do the more willingly because in this year We celebrate not only the memory of the reform of sacred music to which We have referred, but also the centenary of the monk Guido of Arezzo. Nine hundred years ago Guido, at the bidding of the Pope, came to Rome and produced his **378** *(33)* wonderful invention, whereby the ancient and traditional liturgical chants might be more easily published, circulated and preserved intact for posterity—to the great benefit and glory of the Church and of art.

379 (*25, 33*) It was in the Lateran Palace that Gregory the Great, having made his famous collection of the traditional treasures of plainsong, editing them with additions of his own, had wisely founded his great *Schola* in order to perpetuate the true interpretation of the liturgical chant. It was in the same building that the monk Guido gave a demonstration of his marvelous invention before the Roman clergy and the Roman Pontiff himself. The Pope, by his full approbation and high praise of it, was responsible for the gradual spread of the new system throughout the whole world, and thus for the great advantages that accrued therefrom to musical art in general.

380 (*33*) We wish, then, to make certain recommendations to the Bishops and Ordinaries, whose duty it is, since they are the custodians of the liturgy, to promote ecclesiastical art. We are thus acceding to the requests which, as a result of many musical congresses and especially that recently held at Rome, have been made to Us by not a few Bishops and learned masters in the musical art. To these We accord due meed of praise; and We ordain that the following directions, as hereunder set forth, with the practical methods indicated, be put into effect.

381 (*33, 34*) All those who aspire to the priesthood, whether in Seminaries or in religious houses, from their earliest years are to be taught Gregorian Chant and sacred music. At that age they are able more easily to learn to sing, and to modify, if not entirely to overcome, any defects in their voices, which in later years would be quite incurable. Instruction in music and singing must be begun in the elementary, and continued in the higher classes. In this way, those who are about to receive sacred orders, having become gradually experienced in chant, will be able during their theological course quite easily to undertake the higher and "aesthetic" study of plainsong and sacred music, of polyphony and the organ, concerning which the clergy certainly ought to have a thorough knowledge.

In seminaries, and in other houses of study for the **382**
formation of the clergy both secular and regular there *(33,*
should be a frequent and almost daily lecture or practice— *34,*
however short—in Gregorian Chant and sacred music. If *35)*
this is carried out in the spirit of the liturgy, the students will find it a relief rather than a burden to their minds, after the study of the more exacting subjects. Thus a more complete education of both branches of the clergy in liturgical music will result in the restoration to its former dignity and splendor of the choral Office, a most important part of divine worship; moreover, the *scholæ* and choirs will be invested again with their ancient glory.

Those who are responsible for, and engaged in divine **383**
worship in basilicas and cathedrals, in collegiate and con- *(28,*
ventual churches of religious, should use all their endeavors *34,*
to see that the choral Office is carried out duly—i.e. in ac- *72,*
cordance with the prescriptions of the Church. And this, *73)*
not only as regards the precept of reciting the divine Office "worthily, attentively and devoutly," but also as regards the chant. In singing the psalms attention should be paid to the right tone, with its appropriate mediation and termination, and a suitable pause at the asterisk; so that every verse of the psalms and every strophe of the hymns may be sung by all in perfect time together. If this were rightly observed, then all who worthily sing the psalms would signify their unity of intention in worshipping God and,

382a *Auctior ita pleniorque utriusque cleri in lutrgica musica institutio id certe efficiet ut ad dignitatem priscam splendoremque chorale officium restituatur, quod pars est divini cultus præcipua; itemque ut scholæ et capellæ musicorum quas vocant, ad veterem gloriam revocentur.*

as one side of the choir sings in answer to the other, would seem to emulate the everlasting praise of the Seraphim who cried one to the other "Holy, Holy, Holy."

384 (25, 33, 34, 35) Lest anyone in future should invent easy excuses for exempting himself from obedience to the laws of the Church, let every chapter and religious community deal with these matters at meetings held for the purpose; and just as formerly there used to be a "Cantor" or director of the choir, so in future let one be chosen from each chapter or choir of religious, whose duty it will be to see that the rules of the liturgy and of choral chant are observed and, both individually and generally, to correct the faults of the choir. In this connection it should be observed that, according to the ancient discipline of the Church and the constitutions of chapters still in force, all those at least who are bound to office in choir, are obliged to be familiar with Gregorian Chant. And the Gregorian Chant which is to be used in every church, of whatever order, is the text which, revised according to the ancient manuscripts, has been authentically published by the Church from the Vatican Press.

385 (29, 34, 35) We wish here to recommend, to those whom it may concern, the formation of choirs. These in the course of time came to replace the ancient *scholæ* and were established in the basilicas and greater churches especially for the singing of polyphonic music. Sacred polyphony, We may here remark, is rightly held second only to Gregorian Chant. We are desirous, therefore, that such choirs, as they flourished from the fourteenth to the sixteenth century, should now also be created anew and prosper, especially in churches where the scale on which the liturgy is carried out demands a greater number and a more careful selection of singers.

386 (34, Choir-schools for boys should be established not only for the greater churches and cathedrals, but also for smaller

parish churches. The boys should be taught by the choirmaster to sing properly, so that, in accordance with the ancient custom of the Church, they may sing in the choir with the men, especially as in polyphonic music the highest part, the *cantus,* ought to be sung by boys. Choir-boys, especially in the sixteenth century, have given us masters of polyphony: first and foremost among them, the great Palestrina.

As We have learned that in some places an attempt **387**
is being made to reintroduce a type of music which is not *(25,*
entirely in keeping with the performance of the sacred *28)*
Office, particularly owing to the excessive use made of musical instruments, We hereby declare that singing with orchestra accompaniment is not regarded by the Church as a more perfect form of music or as more suitable for sacred purposes. Voices, rather than instruments, ought to be heard in the church: the voices of the clergy, the choir and the congregation (a). Nor should it be deemed that the Church, in preferring the human voice to any musical instrument, is obstructing the progress of music; for no instrument, however perfect, however excellent, can surpass the human voice in expressing human thought, especially when it is used by the mind to offer up prayer and praise to Almighty God.

The traditionally appropriate musical instrument of **388**
the Church is the organ, which, by reason of its extraordi- *(31,*
nary grandeur and majesty, has been considered a worthy *32,*
adjunct to the liturgy, whether for accompanying the chant *33,*
or, when the choir is silent, for playing harmonious music *34)*
at the prescribed times. But here too must be avoided that mixture of the profane with the sacred which, through the fault partly of organ-builders and partly of certain per-

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387a *Etenim magis quam instrumenta, vocem ipsam in sacris ædibus resonare decet: vocem nempe cleri, cantorum, populi.*

formers who are partial to the singularities of modern music, may result eventually in diverting this magnificent instrument from the purpose for which it is intended. We wish, within the limits prescribed by the liturgy, to encourage the development of all that concerns the organ; but We cannot but lament the fact that, as in the case of certain types of music which the Church has rightly forbidden in the past, so now attempts are being made to introduce a profane spirit into the Church by modern forms of music; which forms, if they began to enter in, the Church would likewise be bound to condemn. Let our churches resound with organ-music that gives expression to the majesty of the edifice and breathes the sacredness of the religious rites; in this way will the art both of those who build organs and of those who play them flourish afresh, and render effective service to the sacred liturgy (a).

389 (27, 96, 97) In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian Chant, so far as it belongs to them to take part in it. It is most important that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir, as it is prescribed. If this is done, then it will no longer happen that the people either make no answer at all to the public prayers—whether in the language of the liturgy or in the vernacular—or at best utter the responses in a low and subdued murmur (a).

388a *Personent in templis ii tantum organi concentus qui majestatem loci referant ac rituum sanctitudinem redoleant; hoc enim pacto ars tum fabrorum in construendis organis, tum musicorum in eisdem adhibendis, revirescet ad liturgiæ sacrae efficax adjumentum.*

389a *Quo autem actuosius fideles divinum cultum participent, cantus gregorianus, in iis quae ad populum spectant in usum populi restituatur. Ac revera pernecesse est ut fi-*

390 *(33, 34, 35, 82)* Let the clergy, both secular and regular, under the lead of their Bishops and Ordinaries devote their energies either directly, or through other trained teachers, to instructing the people in the liturgy and in music, as being matters closely associated with Christian doctrine. This will be best effected by teaching liturgical chant in schools, pious confraternities and similar associations. Religious communities of men or women should devote particular attention to the achievement of this purpose in the various educational institutions committed to their care. Moreover, We are confident that this object will be greatly furthered by those societies which, under the control of ecclesiastical authority, are striving to reform sacred music according to the laws of the Church.

391 *(35)* To achieve all that We hope for in this matter numerous trained teachers will be required. And in this connection We accord due praise to all the Schools and Institutes throughout the Catholic world, which by giving careful instruction in these subjects are forming good and suitable teachers. But We have a special word of commendation for the "Pontifical Higher School of Sacred Music," founded in Rome in the year 1910. This School, which was greatly encouraged by Pope Benedict XV and was by him endowed with new privileges, is most particularly favored by Us; for We regard it as a precious heritage left to Us by two Sovereign Pontiffs, and We therefore wish to recommend it in a special way to all the Bishops.

deles, non tamquam extranei vel muti spectatores, sed penitus liturgiæ pulchritudine affecti, sic cæremoniis sacris intersint—tum etiam cum pompæ seu processiones, quas vocant, instructo cleri ac sodalitatum agmine, aguntur—ut vocem suam sacerdotis vel scholæ vocibus, ad præscriptas normas, alternent; quod si auspicato contingat, iam non illud eveniet ut populus aut nequaquam aut levi quodam demissoque murmure communibus precibus, liturgica vulgarive lingua propositas, vix respondeat.

392 (33) We are well aware that the fulfillment of these injunctions will entail great trouble and labor. But do we not all know how many artistic works our forefathers, undaunted by difficulties, have handed down to posterity, imbued as they were with pious zeal and with the spirit of the liturgy? Nor is this to be wondered at; for anything that is the fruit of the interior life of the Church surpasses even the most perfect works of this world. Let the difficulties of this sacred task, far from deterring, rather stimulate and encourage the Bishops of the Church, who, by their universal and unfailing obedience to Our behests, will render to the Sovereign Bishop a service most worthy of their episcopal office.

(*Conclusion.*)

THE CHURCH IN PRAYER

Encycl. *Caritate Christi Compulsi,* May 3, 1932.

(*Social disorder.—Its causes.—Its remedies.*)

393 However, in the face of this satanic hatred of religion, which reminds Us of "the mystery of iniquity" (a) referred to by St. Paul, mere human means and expedients are not enough, and We should consider Ourselves wanting in Our apostolic ministry if We did not point out to mankind those wonderful mysteries of light, that alone contain the hidden strength to subjugate the unchained powers of darkness.

394 When Our Lord, coming down from the splendors of Thabor, had healed the boy tormented by the devil, whom the disciples had not been able to cure, to their humble question: "Why could we not cast him out?" He made reply in the memorable words: "This kind is not cast out

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393a 2 Thess. 2:7.

but by prayer and fasting" (a). It appears to Us, Venerable Brethren, that these divine words find a peculiar application in the evils of Our times, which can be averted only by means of prayers and penance.

Mindful then of Our condition, that we are essentially limited and absolutely dependent on the Supreme Being, before everything else let us have recourse to prayer. We know by faith how great is the power of humble, trustful, persevering prayer. To no other pious work have ever been attached such ample, such universal, such solemn promises as to prayer: "Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you. For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened" (a). "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it to you" (b). **395** *(1)*

And what object could be more worthy of our prayer, and more in keeping with the adorable person of Him who is the only "mediator of God and men, the Man Jesus Christ" (a), than to beseech Him to preserve on earth faith in one God living and true? Such prayer bears already in itself a part of its answers, for in the very act of prayer, a man unites himself with God and, so to speak, keeps alive on earth the idea of God. The man who prays, merely by his humble posture professes before the world his faith in the Creator and Lord of all things; joined with others in prayer, he acknowledges, that not only the individual, but human society as a whole, has over it a supreme and absolute Lord. **396** *(4)*

What a spectacle for heaven and earth is not the Church in prayer! For centuries, without interruption, from **397** *(5,*

394a Matt. 17:18-20.
395a Matt. 7:7-8.
395b John 16:23.
396a 1 Tim. 11:5.

6, midnight to midnight, is repeated on earth the divine
70, psalmody of the inspired canticles; there is no hour of the
74) day that is not hallowed by its special liturgy; there is no stage of life that has not its part in the thanksgiving, praise, supplication, and reparation in common use by the Mystical Body of Christ, which is the Church. Thus prayer of itself assures the presence of God among men, according to the promise of the Divine Redeemer: "Where there are two or three gathered together in My name, there am I in the midst of them" (a).

398 In addition, prayer will remove the fundamental
(74) cause of present day difficulties, which We have mentioned above, that is, the insatiable greed for earthly goods. The man who prays looks above to the goods of heaven whereon he meditates and which he desires; his whole being is lost in the contemplation of the marvelous order established by God, which knows not the frenzy of earthly successes nor the futile competitions of ever-increasing speed; and thus automatically, as it were, will be reestablished that equilibrium between work and rest, whose entire absence from society today is responsible for grave dangers to life, physical, economic and moral. If, therefore, those who through excessive production of manufactured goods have fallen into unemployment and poverty made up their minds to give the proper time to prayer, there is no doubt that work and production would soon be brought within reasonable limits, and that the conflict which now divides humanity into two great camps struggling for transient interests would be changed into a noble and peaceful contest for goods heavenly and eternal.

399 In like manner will the way be opened for the peace
(74) we are seeking, as St. Paul beautifully remarks in the passage where he joins the precept of prayer to holy desires for the peace and the salvation of all men: "I desire there-

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397a Matt. 18:20.

fore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men; for kings and all that are in high stations, that we may lead a quiet and peaceful life in all piety and chastity. For this is good and acceptable in the sight of God Our Savior, who will have all men to be saved, and to come to the knowledge of truth" (a).

(*Penance.—Concupiscence.—Conclusion.*)

REQUIREMENTS OF SACRED ART

All. at the Inauguration of the New Vatican Gallery of Paintings, October 27, 1932.

Very many works of art, indisputably and forever beautiful as those We have now admired, works so deeply inspired by religious thought and sentiment as to make them seem, as has well been said, invocations and fervent genuine prayers, luminous hymns of faith, sublime elevations and veritable triumphs of celestial and divine glory, bring to mind, by a well-nigh irresistible force of contrast, certain other so-called works of art, that seem to recall the sacred only to distort it to the point of caricature and very often to the point of real profanation. An attempt to defend this is made on the plea of search of the new, and of rational craftsmanship. **400** *(37)*

But the new does not represent real progress unless it be at least as beautiful and as good as the old; too often these would-be new works are truly and often scandalously ugly. They reveal only the incapacity or culpable negligence of that preparation of general culture, of design, of that habit of patient and conscientious labor, the lack or absence of which give rise to disfigurations, or rather to deformations. Such works miss even the much sought- **401** *(38)*

399a 1 Tim. 2:1-4.

for novelty and on the contrary resemble certain types of manuscripts of the darkest epoch of the Middle Ages, of the period in which the best traditions were lost in the barbarian invasions without promise of any later rebirth.

402 *(36, 37)* Something similar happens when the self-styled new sacred art sets itself to build, decorate, and furnish those dwellings of God and houses of prayer which are our churches.

"Dwellings of God" and "Houses of Prayer," these are, according to God's own words or words inspired by Him, the end and the reason of existence of sacred buildings; these are the supreme reasons to which art must unceasingly look for inspiration and constantly obey, if it wishes to be called sacred and rational, under pain of being neither rational nor sacred. Neither is immoral art, as it is called, any longer a rational and human art (We mean worthy of man and responding to his nature). It forgets, denies and does not respect the supreme reason for its being, that is, the perfection of an essentially moral nature.

403 *(38)* The few fundamental ideas which We have mentioned rather than expounded make Our practical judgment regarding the so-called new sacred art clearly understood. We have already discussed it often with masters of art and with pastors. Our hope, Our ardent desire, Our will, can only be that the law of the Church, so clearly formulated and sanctioned in the Code of Canon Law, be obeyed; that such art be not admitted into our churches, and, further, that it be not called upon to construct, to remodel or to decorate them. Rather, open wide the portals and give sincere welcome to every good and progressive development of approved and venerable traditions, which in so many centuries of Christian life, in such varying circumstances, social and ethnic conditions, have given stupendous proof of their endless capacity to improve new and beautiful forms, as often as they were investigated, or studied and cultivated under the twofold light of genius and faith.

It is the duty of our brothers in the episcopate, because of the divine mandate that honors them and because of the explicit disposition of the sacred Code, it is the duty, We said, of Bishops towards their respective dioceses as it is for Us and for all the Church, to see that the important provisions of the Code be obeyed and observed, and that nothing wrongly calling itself art shall intrude to offend against the sanctity of the Church and the altar, and disturb the piety of the faithful. **404** *(37, 39)*

We are very happy to be able to recall how some time ago and also recently many voices near Us and also from far away have been raised to defend good tradition and to condemn too obvious aberrations. **405**

THE SLAVIC-BYZANTINE RITE

Motu Proprio *Quam sollicita*, December 21, 1934.

(*Commission for Russia.—Publication of Liturgical books in the Slavic language.*)

It is Our desire to conserve with vigilant solicitude the glorious tradition of the Roman Church whose variety of rites make the light of truth shine in an admirable manner; rites that are like the concord of voices rising in unique harmony from earth to heaven. **406** *(15, 18)*

Therefore, let those of Our children who unfortunately roam far away from the paternal home once more consider and seriously reflect that, if they return to Us, each and everyone of them will have the full liberty of preserving his own rite intact in its splendor. That rite of theirs, whether We consider its very ancient language or its ancient ceremonies, truly recalls to mind that most happy age in which the whole Christian universe rejoiced in the unity of faith, in one fold under one Shepherd. It is one of Our deepest concerns to keep intact the Slavic-Byzantine rite, and having come to know that Our Sons who use it needed liturgical books, We immediately ordered them to be printed. We are entrusting this task to the Sacred Congregation for the Eastern Church.

THE SUBLIME MYSTERY OF FAITH

Letter *Præclara Studio*, August 20, 1935, to Cardinal Fumasoni-Biondi.

(*Greeting to the Eucharistic Congress of Teramo.*)

407 *(58, 59)* What could be better and more efficacious in increasing the vigor and fervor of Christian faith than the study of and devotion to the Eucharistic Sacrament, appropriately called the mystery of faith? In fact, in it alone is contained all that is superior to nature; it embraces, so to speak, a complexity of numerous and varied miracles: "The merciful and compassionate Lord instituted a memorial of His miracles; He nourished all who venerate Him."

Thanks to this Sacrament, Christian faith is preserved, the spirit nourished, the falsehood of error dispelled, and supernatural truths find their clearest explanations.

Very important and advantageous is the general theme to be developed at the various assemblies of the Congress, that is, "The Eucharist in Sacred Scripture." It is, in fact, from this very source that the salutary doctrine regarding this sublime mystery of faith must be drawn.

(*Conclusion and Blessing.*)

PRIESTLY PRAYER

Encycl. *Ad Catholici sacerdotii*, December 20, 1935.

(*Aim of the encyclical.—Preceding documents.—Origin and dignity of the priesthood.—Priestly rights and duties.*)

Continuing the mission of Christ, who spent the whole night in prayer to God and lived always to intercede in our behalf, the priest keeps himself close to God, in virtue of his role, as an intercessor acting publicly for all. He has received the mandate to offer to God in the name of the Church not only the true sacrifice, in its strict sense, celebrated at the altar, but also the sacrifice of public praise and prayers. Through psalms, hymns and songs, taken for the most part from the sacred books, he renders to God each day, in recurring refrain, the homage of adoration which is His due, and fulfills his duty of praying for men, in our day more harassed than ever, anxious and in need of divine help. Who can say how many chastisements priestly prayers have warded off from sinful man, or count the number of blessings begged and obtained for him from God? **408** *(88, 6)*

If private prayer produces the many sublime benefits promised by Jesus Christ, how much more powerful, beyond doubt, are the prayers officially presented in the name of the Church, beloved Spouse of the Savior. **409** *(11, 6)*

(*Priestly virtues.—The formation of the clergy.—Vocations.—Conclusion.*)

THE EUCHARIST AND THE MISSIONS

Letter *Summa animi*, January 1, 1937, to Cardinal Dougherty.

(*Greetings for the Eucharistic Congress of Manila.*)

It has been happily decided to take as subject of the principal theme, the intimate relationship between the **410** *(52)*

Eucharist and missionary work. In fact, there is nothing more efficacious for spreading the Catholic faith on earth than this Sacrament par excellence, which is at the same time a sacrifice, and specially called "mystery of faith!" Does not this Sacrament, the very center of the Church or of Christ's kingdom, strongly draw all the faithful to itself and likewise sweetly attract infidels, so that there may be but one fold under one Shepherd?

411 *(52)* If there was ever a time in which the supernatural life must be fully restored to every individual and to society, it is the present time of crisis in which all are immersed in anguish and fear. Humanity may be compared to an invalid who is a prey to fever and passions, who worries only over material prosperity, hopes only in it, pursues it in its flight and grasps it when it is already falling away. It is certain that men and society, coming necessarily from God, cannot live or operate, nor perform any good act, if not in God through Jesus Christ, from whom came and continually comes all that is excellent and exquisite in the world.

The source and principle of these true goods is undoubtedly the admirable Sacrament of the Eucharist, which nourishes and sustains supernatural life and miraculously increases human dignity itself. Is there anything greater or more desirable than for men to become, according to the words of St. Peter, "partakers of the divine nature?" The strength and power of the heralds of faith originate from and depend especially on this august sacrament; the more intimate missionaries' union with the divine King, the more copious and abundant will be the harvest that they will gather in pagan fields.

(*Conclusion and Blessing.*)

NATIVE SACRED ART

Letter *Missionalium rerum,* September 14, 1937, to Cardinal Fumasoni-Biondi.

(*Introduction.*)

Art, which is one of the highest manifestations of the genius and culture of every people, offers to holy Mother Church the most worthy and important elements of the external celebration of divine worship. For this reason the new Exhibition of Christian art will be a kind of magnificent mirror in which the tastes of the various peoples will be reflected and in which it will be possible to study, thanks to an abundant literature, the adaptation of local art to missionary exigencies and institutions. **412** *(38)*

The Exhibition will show the spirit and the truly Catholic action of Christ's Church, that holy Church jealous of its artistic and cultural heritage, of the laws and customs of each people, provided that these be not contrary to God's holy law. Since its origin, the Church repeats with St. Paul that she seeks nothing other than souls (a) and wishes to make herself all things to all men (b). **413** *(38)*

The Exposition will also show how, even in the realm of art, Christian doctrine is inexhaustibly fertile and that it knows how to rise above painful and numerous divisions, to gather into the House of Our common Father in the same admirable spiritual unity, the artistic productions of the various peoples in order to glorify God by homage and beauty. **414** *(38)*

(*Conclusion.*)

413a 2 Cor. 12:14-15.
413b 1 Cor. 9:22.

EFFECTS OF EUCHARISTIC CONGRESSES

Letter *Jam ita,* September 13, 1938, to Cardinal Mundelein.

(*Introduction.*)

415 (65) Experience teaches that after Eucharistic Congresses not only those who took part in the Congress return home enlivened by a more ardent charity, but also that the entire nation is deeply moved and more vigorously urged on to greater good by dint of divine power inherent in those sacred solemnities. This emotion which moves souls causes new ardor and blood to circulate in the veins of Christian society.

(*Conclusion and Blessing.*)

THE EUCHARIST, SOUL OF THE CHURCH

R. M. *Dum Christus Dominus,* October 18, 1938.

(*Wishes for the Eucharistic Congress of New Orleans.—New outbreak of hatred of the Church.*)

416 (46) The divine Eucharist, to use the words of Our most wise Predecessor, "must be considered as the center of Christian life" and is said to be "the soul of the Church." For this reason, wherever it is adored by solemn worship and frequently received with piety, it is the remedy for infirmities and human ailments; it stirs up and strengthens Christian virtue. "Where Christ is, there also is Paradise."

Therefore, wherever Eucharistic worship is a living thing directing the spirit of citizens, there must be a firm hope of the Church's renewal and society's greatest good.

(*Conclusion and Blessing.*)

PIUS XII

1939-1958

THE GIFT OF LOVE

Letter *Peropportunum*, April 16, 1939, to Cardinal Verdier.

(*Introduction.—The Eucharist.*)

The Blessed Eucharist is not only the most precious gift of divine Love given for our advantage, but it is also the sign and bond of that love. 417 *(52, 59)*

(*Conclusion and Blessing.*)

MISSIONARY LITURGY

Encycl. *Summi Pontificatus*, October 20, 1939.

(*Introduction.—Present relativism.—Denial of the moral law.—Secularism.—Unity of mankind.—Organic unity in spite of differences.*)

The Church of Christ, the faithful depository of the teaching of Divine Wisdom, cannot and does not think of deprecating or disdaining the particular characteristics which each people, with jealous and intelligible pride, cherishes and retains as a precious heritage. Her aim is a supernatural union in all-embracing love, deeply felt and practiced, and not the unity which is exclusively external and superficial and by that very fact weak. 418 *(15)*

The Church hails with joy and follows with her maternal blessing every method of guidance and care which aims at a wise and orderly evolution of particular forces and tendencies having their origin in the individual character of each race, provided that they are not opposed to the duties incumbent on men from their unity of origin and common destiny.

She has repeatedly shown in her missionary enterprises that such a principle of action is the guiding star of her universal apostolate. Pioneer research and investigation, involving sacrifice, devotedness and love on the part of her missionaries of every age, have been undertaken in order to facilitate the deeper appreciative insight into the most varied civilizations and to put their spiritual values to account for a living and vital preaching of the Gospel of Christ.

Our immediate Predecessor, of holy and venerated memory, applying such norms to a particularly delicate question, made some generous decisions which are a monument to his insight and to the intensity of his apostolic spirit. Nor need We tell you, Venerable Brethren, that We intend to proceed without hesitation along this way. Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail.

(*Charity and patriotism.—The State and authority.—The common good.—Family rights.—Education.—Basis of true peace.—Conclusion.*)

THE EUCHARISTIC BREAD

Homily at the Pontifical Mass, March 3, 1940.

(*Trust of God's children.*)

419 (58) These last words receive a wonderful confirmation in today's Gospel, which narrates how Jesus nourished the great multitude with five barley loaves and two fishes (a). But God gives more than simple nourishment for their bodies to those who believe in Him: the miraculous distribution of loaves is in fact a figure of the future institution of the Blessed Eucharist, and the multiplication, which was to be uninterruptedly renewed throughout the ages, is a figure of food for souls.

419a John 6.

It is a mystery of love, an admirable and sublime vision, that opens and unfolds itself before our gaze. Do you not see in Jesus, who multiplies the material bread, the eternal Priest who raises His eyes to heaven, blesses the bread which He changes into His Most Sacred Body, breaks It and gives It to His ministers to distribute to the crowds of faithful? Do you not recognize in the Apostles, who gave to the multitude the bread received from Christ, the standard-bearers of the bishops and priests, who would nourish the Christian people with the bread of eternal life? Beloved children, keep clear the eye of your faith. In the sacrament of the altar one finds the center of all Christianity. In It lives and stays among us, unto the consummation of the world, God Himself, Our Lord Jesus Christ, once a pilgrim through the lands of Judea and Galilee, and today triumphant King in heaven. Thousands of times daily, He hides Himself in our tabernacles under the form of bread transformed by the words and the hands of priests, and awaits us, invites us, calls us to Him in His divine banquet, where He gives Himself to us as food, as a prelude to paradise where, at the lifting of the veil of faith, He will show Himself face to face in a vision of eternal joy. 420 (57, 59)

On our altars the love of Christ triumphs for us. There He finds His delight in being with the sons of men; there He reunites His people, the sheep with the shepherds; He calls sacred gatherings of all Christian nations to make a common and universal homage of faith, of adoration, of love, of reparation, of propitiation and of prayer for the tranquillity and peace of all peoples. 421 (52, 57)

When the world's empires rise up and strike against one another like the billows of the ocean, when the earth trembles under the crash of cannons and the sea swallows up men and riches in its abyss, when tempests, more implacable than hurricanes, plunge people into terror, Beloved Children, what can We do but turn our gaze to the God of our tabernacles, to the Conqueror of the world, the King of the ages, who controls the lightning and the awful thunder, and who holds in His hands the hearts of kings and rulers, whom He directs where He wills?

(*Conclusion and blessing.*)

SINGERS OF THE MORNING

To the young French singers of the Wooden Cross, May 8, 1940.

422 (35) Even before you sang, We knew the fame acquired by your "Mané canterie" in many great capitals. We are pleased to see your fresh faces, your clear eyes justifying the charming etymology given to your name: "Singers of the morning". From the morning of your life, you have learned to sing of God, of His glory, and of the joy of serving Him. On seeing you, We think of the young Samuel who, dressed like you, in a linen cassock, served God in the temple of Jerusalem (a), amidst the cloud of incense and the harmony of canticles. At the same time Our memory recalls the verses of your great Racine, which the melody of Mendelssohn has certainly carved in your hearts: "O happy a thousand times the child whom the Lord loves—who early hears His voice, and whom God Himself deigns to instruct!" (b).

423 (66, 99) Always listen to His voice and follow the law of God, so as to sing joyfully in His service, even if the wood of the cross that you happily bear today as a symbol, becomes later on a reality, and grows heavier with the trials of life. The repetition in every circumstance of the divine praise: "Holy, Holy, Holy" is also the foretaste on earth of a little of the life of Heaven, the sublime concert in which Angel voices, joined with those of the elect, unite in God's mysterious harmonies poured forth in light eternal.

422a 1 King 2:18.
422b *Athalie* 2, 9.

DIFFERENCE OF RITES

Address to the pilgrims of the Byzantine Rite, October 18, 1940.

(*History of Byzantine Rite in Italy.*)

424 *(15)* Faith is the fundamental basis of every Christian life; without it no one can be saved. Whatever the difference of rites, unique is the flame of the faith that illuminates and guides all members of the Church of Jesus Christ: "One Lord, one faith, one baptism" (a). Truth has not two faces, even though presented in different ways.

There is not one truth for the Latins and another for the Greeks; there is but one truth, which Jesus Christ announced for the world, that which all His Church, the "pillar and mainstay of the truth" (b) professes. Such was precisely the great teaching of Our Predecessor, Pius IX, when once again affirming the lawfulness of different rites, which by their variety add to and multiply the splendor and majesty of Catholic worship, he exhorted us to be mindful, "*ne quid in ritus ipsos forsitan induceretur, quod fidei catholicæ adversetur, vel periculum generet animarum, vel ecclesiasticæ deroget honestati*" (c).

(*Maintain, with the unity of faith, the unity of charity.*)

424a Eph. 4:5.
424b I Tim. 3:15.
424c Let. *Romani Pontifices.*

VALUE OF THE MASS

Moto proprio *Norunt Profecto,* October 27, 1940.

(*Designation of a day of prayer for peace and request for Masses for that intention.—Necessity of penance.*)

425 (*51*) To appease Divine Majesty and render it favorable to us, nothing is of such value as the Eucharistic Sacrifice, in which the Savior of the human race "immolates and offers Himself in all places . . . as a spotless victim."

(*Conclusion and Blessing.*)

THE CHURCH, EDUCATOR THROUGH THE SACRAMENTS

All. to the Youth of Catholic Action, November 10, 1940.

(*Introduction.—The enthusiasms of youth.—The teaching Church.*)

426 (*56*) Little children, as soon as you were born, you were brought to Church; the baptismal water flowed over your head and forehead; the salt of wisdom was placed on your lips; your breast was anointed with the oil of salvation; your soul, cleansed from original sin, was, as it were, made spirit, like an angel of heaven. Who worked this miracle in you? Who regenerated you? Who gave you a new life, that neither your father nor mother could have given you with their blood? The Spouse of Christ, Holy Mother Church, has been the mother of your soul; she kissed your forehead with the affection of paradise; she held you to her breast as children of the blood shed by her divine Spouse, who loves you and gave Himself up to death for you. The Church, by the hand and word of the priest, worked in you so great a miracle of divine grace, the miracle of a soul redeemed, the abyss of God's justice and mercy, thanks to your baptism of regeneration. Therefore grace, with the divine seeds of faith, hope and charity and all other virtues infused into you, makes you partake of the divine nature; you, by the words of your god-parents, made your profession of faith at the request of our Holy Mother, the Church. You declared that you believe in God the Father Almighty, Creator of heaven and earth; that you believe in Jesus Christ, His only Son, Our Lord, who was born and died for us; that you also believe in the Holy Spirit, the Holy Catholic Church, the Communion of Saints, the remission of sins, the resurrection of the body and life everlasting.

But if the Church was your beloved Mother in **427** Baptism, she was also your teacher and comforter in Con- *(56)* firmation, confirming you and strengthening you in faith and in virtue against the spiritual enemies that seek to destroy your intention and desire to do good. With the wondrous gifts of the Holy Spirit you were clothed as the soldiers of Christ, crusaders, knights of faith and virtue, with the divine armor of which the Apostle Paul so nobly spoke in his letter to the Ephesians, when he spurred on the first Christians in their struggle against the powers of darkness (a). Here then, O young people, is the field of battle to prove your Christian valor; the Church, mother and teacher of heroism, prepares you for it, forms you for it and sets you on your way.

(*Have a great, lively, joyful, courageous faith.*)

But eternal life, which is the beatific contemplation **428** of the divine Trinity, begins here below, where we are pilgrims enroute towards the Lord; it is achieved above in heaven, in our homeland and in the life of glory. The only King of eternal life is Jesus Christ, to whom the Father has given power over all men, that He may give eternal life to all those whom the Father has entrusted to

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427a Eph. 6:10.

Him (a). To reach eternal life, we need bread that does not decay on our journey towards eternity. Jesus has made Himself our bread. Has He not said: "I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day" (b).

429 *(44, 45, 46, 51)* Behold, my dear children, the living bread on our altars! Christ Himself, on the eve of His Passion, placed It for the first time on the table of the Cenacle and distributed It to His Apostles, the first priests of the new and eternal testament that He Himself had established. In the Cenacle the first unbloody sacrifice of Christ was offered to the Father, prelude to the millions of Masses celebrated in gatherings of Christians in the catacombs and in our churches. On Golgotha, in the sight of heaven and the whole world, people beheld the divine catastrophe of the Man-God, who, Priest and Victim, died in order to offer Himself to the Father for man's benefit and to work eternal redemption. The altar of our churches is not different from that of Golgotha; it is also a mount surmounted by a cross and a Crucifix. In the unbloody sacrifice, it is the same eternal Priest and the same eternal Victim. The bread and wine are changed separately into the Body and Blood of Christ; on our altars reconciliation between God and man is accomplished. Oh! why does not the entire Christian race, all men, all the young, run to the house of God to assist before the altar at this divine spectacle of faith and piety? Why do they not lie prostrate and implore mercy and pardon? Why do they not participate at the heavenly banquet? Evidently because they do not know the infinite love of our Savior Jesus; because their faith has become cold and in-

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428a John 17:2.
428b John 6:51-55.

different; because the goods and pleasures of the world hide the value of the immortal soul and they do not know what it is to taste the sweetness of the Lord and of the bread of eternal life.

We, therefore, highly praise you, youth of Catholic Action who, while giving many zealous ministers to the sanctuaries and fervent subjects to the seminaries, have developed and continue to develop ever more widely in every parish a most noble "Campaign" on "The Holy Mass", a "Campaign" which does not procure less merit and praise than the *Concourse* of religious culture, because it shows how your lips speak from the abundance of your heart. This campaign is to be a special apostolic enterprise. You will speak above all by your example, as you do when assisting at Holy Mass on holydays, or even more often; you will then speak with your lips, because it is necessary to speak in order to bring others to Mass and to bring back the indifferent. You will remind them, with that kindness, that discretion and that reserve which becomes young people, of the duty imposed on every Christian to sanctify the holyday, a grave precept from which it is not lawful easily to dispense oneself on the pretext of a Sunday excursion, of a hunting expedition, or of a sporting event. You will make them understand what very particular benefits follow the parish Mass, because it brings the faithful together around their pastor, who celebrates on that day "for the people", and allows them to listen to the explanation of the Gospel, to the interpretation of the Church's teachings, and to the application of eternal principles to the needs and conditions of our times. **430** *(78, 97)*

But to this great stimulant for you and for others, you must add that to participate fully in the Mass is to participate in all the holy "action": it is to enter among the number of those assisting, whom the priest recommends to God at the Memento of the living, who offer with him the divine sacrifice of praise for themselves and for all those dear to **431** *(60, 62, 63)* them, for the redemption of their souls, for the hope of their health and salvation (a). You must bring to mind that this holy "Action" means, after the offering of the Victim, the eating of It, that is, the receiving of Communion by the celebrant and the faithful. Do not the Acts of the Apostles (b) testify that the first Christians were assiduous at sacred instruction, at the breaking of bread, that is to say, at the celebration of the Eucharist and at prayer? Does not Justin, the martyr, teach us in his Apology (c) that the consecrated bread and wine, that is, the Body and Blood of the Incarnate Word, was distributed to everyone present and brought to the absent? Certainly, even if your youth does not permit you to have been witnesses of it, you are not unaware of the ardent solicitude with which Our Venerable Predecessor Pius X openly declared the divine dignity and salutary fruits of frequent Communion (d), and how to his appeal has responded especially after a quarter of a century, a growing number of faithful, especially young Catholic women who often frequent the sacred table, some even every day. It is fitting that Catholic men and boys, who cherish the very same faith and the same hope, and have to face and undergo in their hearts similar struggles and often harder ones, should show as great devotion and love towards the God of tabernacles, and greater care for the spiritual good of their souls. They also, in this grand universal Eucharistic movement, must advance with strong and courageous step. Many have already advanced and are advancing; others receive at Easter or on some other great feast. To which category, dear children, do you wish to belong? Without doubt you prefer to be among the number of these who advance, and you have in fact made a resolution on this noble and

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431a Canon of the Mass.
431b 2:42.
431c c. 65-67.
431d S. Congr. of the Council, Dec. 20, 1905.

holy way, to precede them also as "trainers of souls", in order to enlighten them, encourage them, and induce them to communicate at least once a month, sustaining them by good example and warning them against abstaining through attacks of human respect.

(*Conclusion.*)

PRIESTHOOD AND MARRIAGE

All. to newly married couples, January 15, 1941.

When the Son of God vouchsafed to become man, the word of the Savior of mankind restored the marriage tie of man and woman to its former splendor. Human passions had dragged down that noble institution; the Redeemer elevated it to the dignity of a sacrament, a sacrament great in that union of Christ Himself with His Spouse, our Mother the Church, made fruitful by His divine Blood, which regenerates us through the word of Faith and the Bread of salvation, and gives the power to become sons of God to those who believe in His name, because they "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (a). **432** *(68)*

These solemn words of St. John reveal to us a double paternity: that of the flesh by the will of man, and that of God by the power of the Spirit and of divine grace. Among Christian peoples, these two fatherhoods create and give their stamp to the fathers of the spirit and supernatural life and to the fathers of the flesh and natural life, that is, the priesthood and matrimony. This double paternity comes through two sacraments instituted by Christ for His Church to provide for the birth and rebirth of sons of God for all time. **433** *(68)*

432a John 1:12-13.

434 (68) There are two sacraments, two fatherhoods, two fathers who work together and complement each other in the bringing up of children, sons of God, the hope of the Church on earth and in heaven. Such is the exalted notion of marriage and of priesthood given us by the Church, that new Jerusalem, that holy city, which St. John saw descending from the heavens clothed like a bride adorned for her husband (a).

435 (68) Who then are the workers who labor with such patience to build this new Jerusalem? First of all the successors of the Apostles, the Pope and the bishops with their priests; together these arrange and trim and cement the stones according to the master plan, appointed, as We are, by the Holy Spirit to rule God's Church (a). But what could they do, if there were not beside them other workers to quarry and hew and polish the stones as they are required for the building? Who then are these workers? They are the married. It is they who provide the Church with living stones and form them with skill. These workers, beloved sons and daughters, are yourselves. Take careful note, then, that your fatherhood and your motherhood must not be limited to quarrying blocks of unshaped stone and joining them together with great effort; you must go further and dress them and shape them, so as to fit them to take a place in the building. It is in view of this twofold task that God instituted the sacrament of Matrimony.

436 (68, 88) As the Angelic Doctor, St. Thomas Aquinas, clearly teaches (a), this sacrament, which has consecrated your union, makes you "propagators and preservers of the spiritual and corporal," which consists "in bringing forth children and forming them for the worship of God". In fact you are, under the direction of the priests, the first and the

434a Apoc. 21:2.
435a Cf. Acts 20:28.
436a *Summa contra Gentiles*, IV, 58.

closest educators and teachers of the children whom God has given to you. In the building of the temple of the Church, which is made not from dead stones but from souls living with new, heavenly life, you are the spiritual guides for your children; you yourselves are, as it were, the priests of the cradle, infancy and childhood, and you must show them the way to heaven.

(*Conclusion.*)

THE BEAUTY OF GOD'S HOUSE

All. to the Association for poor churches, May 1, 1941.

437 (*40, 41*) We have just admired, Beloved Children, the copious and rich collection of sacred ornaments, liturgical vestments, and objects offered by you to what Our Predecessor of sacred memory, Pius XI, called "the august poverty of churches and of their Host, Jesus in the Blessed Sacrament." Our mind has followed Our steps and Our eyes have seen in you delicate and Christian souls belonging to that great army that sings around your sacred altars the holy words: "Lord, I have loved the beauty of Thy house and the place where Thy glory resides" (a).

438 (*40, 41*) From this beauty of the house and habitation of the glory of a God present and hidden in our midst, let our thought and heart descend into the tomb of the Prince of the Apostles, enter the Roman Catacombs, the Basilicas, the shrines and their treasuries, and go back to a faraway past to see in the Roman Empire, converted to Christianity, Caesars, high magistrates and patricians vie with one another in generosity and in the splendor of the gifts they offered to churches and altars: chalices, patens and other sacred vessels of gold and silver, magnificent crosses and candlesticks, veils and hangings of various materials, liturgical

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437a Ps. 25:8.

books that the antique scribes loved to enumerate and describe, and that the imperial laws efficaciously guarded.

439 *(40, 41, 46)* This tradition of liberality and munificence, as ancient as Christianity itself, spared nothing that might serve to embellish and decorate everything dedicated to divine worship, in particular to the service of the most Blessed Eucharist, which is the center of its life. You have for many years followed this tradition and revived it with gifts in the reign of Our Predecessors; and you continue today with your offerings and your work to confirm it by your profound Christian spirit that knows how to deny itself by not making known to the left hand what the right hand does, so great and so active is it. We do not dare to affirm that some light shadow of personal vanity never tends to envelop the opulent gifts of those times, destined as much for God's work and liturgical splendor as for perpetuating the grandeur and munificence as well as the devotion of the donors whose names were usually engraved on the offered gifts.

440 *(40, 41)* You, however, prefer to inscribe your names not on the works of your hands, but in the hidden book of oblivion, which bespeaks the humility by which you conceal the memory of your intimate pains, of offences pardoned, of desires unsatisfied. Those records are known to God alone who reads and sees in secret and at the same time knows how to exalt the humble who are lost as you are in an anonymous common work and a common offering placed in the paternal hands of the Vicar of Our Lord Jesus Christ, for whom alone you wish to work.

Thanks to this secrecy of yourselves, your gifts, less brilliant in their simple beauty and not destined to perpetuate your name, shall be freely and more numerously distributed; they shall put a touch of discerning art in many poor sanctuaries and from them send forth a ray of joyous light to the eyes of many laborers, peasants and farmers.

We thank you in the name of the Divine Master, who rejoices and promises to recompense a glass of water given for love of Him, for the many faraway churches, to which you helped Us show that, whatever be the distance, no one of them is far from the heart of the Common Father: churches in devastated areas, churches of mission fields built by Neophytes deprived of means, all dwellings of the same Divine Host, who finds His joy in accepting shacks, solitude and poverty, provided He can remain in the midst of the humblest, the suffering and those abandoned by their brethren. No less heartfelt thanks do We give you for the churches nearer to Us, which are supported by the active solicitude of Our Venerable Brother, the Cardinal Vicar. These We do not cease to have erected in the new and more needy and populated quarters of this Our great and ever-extending diocese of Rome in a very particular way confided to Us by Our Lord. **441** *(40, 41)*

In the shadow of the churches, whose bell awakens sentiments of faith and piety, parish life, the natural setting and stronghold of religious life, continues to quicken and develop. So has it been for many centuries both on the missions and in our Catholic regions. Your useful work, your help and your example (which is your glory and your merit, because your pious and beneficial activity stimulates zeal, faith and religion) go to favor, develop and strengthen it. Without doubt, it is the spirit of faith that is the most substantial and strongest bond uniting the faithful to their parish; but the spirit depends on the material for love and for support to raise itself from the material to divine thoughts, to visions and contemplation. Is it not true that unceasing and active participation in parish life and its works, attendance at church and at religious ceremonies is more facilitated and encouraged when the beauty of the sacred altars becomes a gentle invitation and a powerful attraction to the devout soul's eye, ever yearning for the beautiful, even in church? **442** *(42)*

443 (*40, 41*) If the faithful find that the house of God is as poor as their own homes, but that, notwithstanding such poverty, it is worthy of the sublime Host that it shelters, worthy of the mysteries celebrated there, worthy of the prayers offered in it, worthy, because of its meticulous neatness, its impeccable order and the good taste of the furniture and sacred vestments used in it; if they have the opportunity of assisting at ceremonies, simple, perhaps, but in their simplicity strictly faithful to the prescriptions and spirit of the liturgy and for the same reason pious, beautiful and edifying, must not their hearts and minds then feel attracted and elevated towards God, worship of whom dominates infinitely all earth's vanities? By creating and vivifying, even in the poorest centers, conditions that make parish life more attractive to souls and more efficacious in leading them to God, you cooperate greatly with your gifts and your personal works in maintaining, in cultivating among the people an intense and exemplary Christian life that leads to the practice of worship and to God Himself, as the morning rays reawaken and reopen the sleeping corollas of the flowered fields and offers them perfumed to the sun's kiss.

444 (65) But in your deserving association, you do more. For the Divine Master really present in the Most Holy Eucharist, thirsting, not so much for beautiful material churches as for spiritual dwellings, for pure hearts, that receive and serve Him faithfully and with fervent adoration, you, generous donors and untiring workers, also wish to be diligent adorers and unite in yourselves the roles of Mary and Martha before the incomparable Host of tabernacles, prostrating yourselves at His feet, to listen to His ineffable words, to satisfy His desires, to immerse your soul in those secret and sublime conversations that unite heart to heart in superhuman beatings, beatings that cause to vibrate on the harp of your spirit chords of adoration and love, of praise and invocation, of offering and of sacrifice, of action and of trust. Pray before Him. "God is with us" (a). In those ecstatic moments, remember Holy Mother Church, His Spouse, still pilgrim here below, who at the present moment needs more than the gifts, precious and necessary though they may be. She needs your hours of adoration and supplications before the invisible Jesus who looks down on you and hears you.

In this poor world divided by burning passions, morally out of joint, torn asunder by inexorable struggles, one thing is indispensable above all else: an extraordinary overflowing in souls, in all souls, of that spirit of charity which Christ came to bring to the world and of which His heart present on our altars and burning among us is the center. **445** *(65)*

More than all exterior works, beautiful and useful though they may be, We have now an urgent need of a common effort, of the intense and unceasing prayer of faithful and loving souls to implore and obtain from the all-powerful mercy of God the victorious graces that envelop and successfully bend the most inflexible wills, that warm the coldest of hearts, so that mutual charity, and fraternal love among men may once again revive and flourish. Until we have obtained from the infinite Bounty a profound and intimate renewal of souls, all other solutions will be merely useless and vain palliatives.

Beloved children! In the name of Christ whose unworthy Vicar we are, in His name, who loves His brethren unto dying for them on the Cross, We ask you, you and all your associations, all the souls united with you in the various works of Eucharistic adoration to do violence to God's mercy by your prayers. **446** *(65)*

Did not Our Lord Jesus Christ Himself, in the parable of the widow who implored the iniquitous and heartless judge, teach us and invite us to pray without ceasing?

444a Matt. 1:23.

God who is, on the contrary, infinite piety and love, desires nothing other than to see Himself implored and unceasingly supplicated by our insistence (a). Satisfy this desire of God; let not your prayers to Him cease until the day when His mercy will have heard them; and with the awakening of the fire of charity in the hearts of men, may concord return among peoples and may the world once again find tranquillity in the order of peace!

THE SIGN OF UNITY

R. M. to the Eucharistic Congress of the United States, June 26, 1941.

447 *(58)* You have knelt in fervent prayer before the tabernacle of your hidden God; you have lifted your eyes and bowed your head in adoration before the Sacred Host exposed in the precious monstrance. But you know that the bread and wine of our Sacrifice of the New Law has not been transubstantiated into the Body and Blood of Christ only to find a resting place in the tabernacle or monstrance.

Every host is consecrated only to find its way eventually into the heart of man. During these days Our thoughts have taken frequent flights to your twin cities, on the upper reaches of the Mississippi River, father of streams. There We had once the pleasure of visiting Our Venerable Brother, your devoted Archbishop. We seem to see in vision thousands, tens of thousands of Our dear children reverently receiving from the consecrated hands of God's priests the Body and Blood of their Lord and Master, their God and Redeemer.

448 *(58)* The nations of the world are there; there is no people of Europe but has children of its own blood there among

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446a Luke 18.

you. Asia, Africa, Australia are there. We see our dear Negro children and Our dear Indians there. All are partaking of the one Victim of Golgotha, all are entering into union with the Godhead through Christ Jesus, who then abides in them through His Holy Spirit.

"O Sacrament of tender love! O sign of unity! O bond of charity!" exclaimed St. Augustine (a). The zealous apostle of the Gentiles, whose honored name your city has borne for one hundred years, has taught a divinely inspired truth in these words: "Because the bread is one, we, though many, are one body, all of us partake of the one bread" (b). **449** *(52, 58)*

"For what is this bread?" asked St. John Chrysostom. "The body of Christ. And what do they become who partake of this? The body of Christ; not many bodies, but one body. . . . There is not one body for thee and another to nourish thy neighbor, but it is the same for all" (c).

Yes, the sacrament of our altars is a source of union which transcends all the accidents of history, all the diversifying traits and peculiarities which have divided our scattered human family into different groups. It consecrates, it elevates, it sanctifies that union which our common nature and our universal destiny proclaims. It purifies that love which every human heart should cherish for all its fellow men—that love which quickens our zeal to come to the defense of the spiritual and moral rights of our fellow men—it deepens that love and studies it, lest any withering blast weaken or destroy it. **450** *(52)*

"By this shall all men know that you are my disciples, if you have love one for another" (a).

And, if by means of Holy Communion we become one with Christ, how then can we not love all men, for love of whom Christ died on the Cross?

449a On St. John, treatise 26, ch. 6, no. 13.
449b 1 Cor. 10:17.
449c On 1 Cor. homily 24, no. 2.
450a John 13:35.

451 St. Augustine gave these sublime and awful truths
(94) striking expression, when he wrote of the Blessed Sacrament, "If you have received worthily, you are what you have received".

St. Thomas, following him, tells us that by Communion we are transformed into Christ (b). Venerable Brothers and dearly beloved children, it is a Victim we have received; into a Victim we are changed. Well may you ask what elements of victimhood are to be formed in your lives. It is eminently fitting that you should have proposed as a subject to be discussed in the youth section of your Congress: "Christ's sacrifice and the importance of personal sacrifice".

452 Sacrifice, especially self-sacrifice, is an essential ele-
(59) ment in the life of a victim. Early explorers in their reports record their utter amazement at the mighty current that sweeps down your Mississippi River. There is a stronger current of black paganism sweeping over peoples today, carrying in its onward rush newspapers, magazines, moving pictures, breaking down the barriers of self-respect and decency, undermining the foundations of Christian culture and education.

Only a young man and a young woman of self-sacrifice —We were almost going to add, heroic self-sacrifice—can escape the flood.

PROPITIATORY VALUE OF THE HOLY SACRIFICE

Instruction *Sæpenumero*, July 14, 1941, of the Sacred Congregation of the Council.

453 More than once during the present calamities that
(44, afflict us from all sides the reigning Pontiff Pius XII,
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451a Sermon 227.
451b In I Cor. 10:4.

moved by ardent charity, has exhorted Christian people to public and private prayer for the present needs of humanity and especially to obtain peace among nations, recalling the promises of the Divine Master: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you" (a). For the same purpose, our Holy Father, with the Motu Proprio *Norunt profecto,* of October 27, 1940, ordered that the Eucharistic Sacrifice be offered in every part of the world, since there is nothing better to appease the Divine Majesty than the Sacrifice of the Mass through which the Redeemer of mankind "is sacrificed and offered in a clean oblation."

The Divine Sacrifice, in fact, realized in the Mass, in which, as the Council of Trent says, "is present and immolated in an unbloody manner the same Christ who offered Himself once a bleeding Victim on the altar of the Cross" (b), is a sacrifice not only of praise and thanksgiving but also of propitiation for the living and the dead.

Therefore, down the ages Christians have never ceased to see that that oblation be offered, from the rising of the sun to its going down, both for their own needs and for the faithful departed not yet purified, and they have been accustomed to assist at it frequently and with devotion. **454** *(45, 46)*

But all know that when faith and piety weaken, many faithful, forgetful of divine things, do not value the Sacrifice of the Mass as they should, nor see to it that the Sacrifice be celebrated for themselves or for the dead; often they recur to less salutary practices.

Thus, the Sacred Congregation of the Council, by mandate of His Holiness, Pius XII, heartily exhorts the Ordinaries of all the world to instruct the faithful personally or to have them instructed by priests in care of souls or by other priests on the following points: **455** *(96, 97)*

453a Matt. 7:7.
453b Sess. 22, chap. 2.

1. On the nature and excellence of the Sacrifice of the Mass, on the ends for which it is said, on its salutary fruits for the life of the world and on the rites and ceremonies that accompany it, so that the faithful themselves may not merely assist at it passively, but unite themselves to the celebrants with their mind and heart in faith and charity.

456 *(78)* 2. On the grave obligation which lies on the faithful, who have come to the use of reason, to hear Mass on Sundays and holydays (a), because it is the principal act of external and public worship due to God, by which we acknowledge the sovereignty of God the Redeemer, Creator and Conserver of the universe.

457 *(50)* 3. On the impetratory and propitiatory value of the Holy Sacrifice. When the faithful understand it well, they will be persuaded to assist at it, if possible daily, thereby rendering thanks to the Lord, begging new favors, obtaining the remission of the temporal punishment due to their own sins and to those of the faithful departed, according to the warning of St. Augustine: "I dare say that God, although Omnipotent, could not give more; though possessing all, He had nothing better to give" (a).

458 *(61)* 4. On the salutary participation of the faithful themselves at the heavenly Banquet; when they assist at the Holy Mass, to unite themselves more intimately to Christ, as expressed in the Decree of the same Sacred Congregation of the Council on December 20, 1905: *De quotidiana Sanctissimæ Eucharistiæ sumptione*, and in harmony with the wish of the Council of Trent: "The Sacred Council certainly wishes that at every Mass the faithful communicate not only spiritually, but also sacramentally, to participate more abundantly in the fruits of this Most Holy Sacrifice" (a). And this because of the words of Jesus Christ Himself: "I

456a Canon 1248.
457a Tract 84, on St. John.
458a Sess. 22, chap. 6.

am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. He who eats My flesh and drinks My blood abides in Me and I in him" (b).

5. On the dogma of the Communion of Saints, according to which the Sacrifice of the Mass is salutarily applied not only to the souls of the faithful departed who are expiating human defects in Purgatory, but also to the living, who are weighed down, especially at the present time, by many worries and troubles and who need God's mercy and help. **459** *(51)*

In order to put these prescriptions into practice, let the most reverend Ordinaries and all those who have the care of souls often remind the faithful to live a life in conformity with the precepts of Christ and avoid all that is not in agreement with faith and Christian morals. Let them therefore never be tired of reproaching the excessive expenses which in special circumstances the faithful, attracted by vanity, now incur, forgetting on the other hand at times the Sacrifice of the Mass, the greatest means of obtaining favors and graces as well as an infinite treasure of divine riches. **460** *(59)*

It is necessary also that all those in charge of souls, seek the aid of Confraternities and Associations of the Blessed Sacrament, which, according to the norm of Canon 711, § 2 in the Code of Canon Law, are instituted in every principal parish to serve as an example to help all the faithful in the practice and development of Eucharistic worship. **461** *(97)*

If with God's help Christian people fervently and generously follow these exhortations of their Ordinaries and the priests in charge of souls, the Eucharistic Sacri-

458b John 6:51, 57.

fice, which more than all else honors God and is acceptable to Him, will really become a source of life and holiness for the whole world's salvation.

THE ORGANISM OF THE MYSTICAL BODY

Encycl. *Corporis Mystici*, June 20, 1943.

(*Introduction.—The Church, the Mystical Body of Christ.*)

462 (53, 56, 67) Now we see that the human body is given the proper means to provide for its own life, health and growth, and for that of all its members. Similarly the Savior of mankind out of His infinite goodness has provided in a wonderful way for His Mystical Body, endowing it with the Sacraments, so that, as though by an uninterrupted series of graces, its members should be sustained from birth to death, and that generous provision might be made for the social needs of the Church. Through the waters of Baptism those who are born into this world dead in sin are not only born again and made members of the Church, but being stamped with a spiritual seal they become able and fit to receive the other Sacraments. By the chrism of Confirmation, the faithful are given added strength to protect and defend the Church, their Mother, and the faith she has given them. In the Sacrament of Penance a saving medicine is offered for the members of the Church who have fallen into sin, not only to provide for their own health, but to remove from other members of the Mystical Body all danger of contagion, or rather to afford them an incentive to virtue, and the example of a virtuous act.

Nor is that all; for in the Holy Eucharist the faithful are nourished and strengthened at the same banquet and by a divine, ineffable bond are united with each other and with the Divine Head of the whole Body. Finally, like a devoted mother, the Church is at the bedside of those who are sick unto death; and if it be not always God's will that by the holy anointing she restore health to the mortal body, nevertheless she administers spiritual medicine to the wounded soul and sends new citizens to heaven—to be her new advocates—who will enjoy forever the happiness of God.

463 *(67, 68)* For the social needs of the Church Christ has provided in a particular way by the institution of two other Sacraments. Through Matrimony, in which the contracting parties are ministers of grace to each other, provision is made for the external and duly regulated increase of Christian society, and, what is of greater importance, for the correct religious education of the children, without which this Mystical Body would be in grave danger. Through Holy Orders men are set aside and consecrated to God, to offer the Sacrifice of the Eucharistic Victim, to nourish the flock of the faithful with the Bread of Angels and the food of doctrine, to guide them in the way of God's commandments and counsels and to strengthen them with all other supernatural helps.

(*The Church is composed of individual members.—Christ the Founder of the Body.—Head of the Body.*)

464 *(54, 55, 87)* Holiness begins from Christ; and Christ is its cause. For no act conducive to salvation can be performed unless it proceeds from Him as from its supernatural source. "Without me" (a), He says, "you can do nothing." If we grieve and do penance for our sins, if, with filial fear and hope, we turn again to God, it is because He is leading us. Grace and glory flow from His inexhaustible fullness. Our Savior is continually pouring out His gifts of counsel, fortitude, fear and piety, especially on the leading members of His Body, so that the whole Body may grow ever more and more in holiness and in integrity of life. When the Sacraments of the Church are administered by external rite, it is He who produces their effect in souls. He nourishes

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464a John 15:5.

the redeemed with His own flesh and blood and thus calms the turbulent passions of the soul; He gives increase of grace and perpares future glory for souls and bodies. All these treasures of His divine goodness He is said to bestow on the members of His Mystical Body, not merely because He, as the Eucharistic Victim on earth and the glorified Victim in heaven, through His wounds and His prayers pleads our cause before the Eternal Father, but because He selects, He determines, He distributes every single grace to every single person "according to the measure of the giving of Christ" (b). Hence it follows that from our Divine Redeemer as from a fountainhead "the whole body, being compacted and fitly joined together, by what every joint supplieth according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (c).

(*Christ the support of the Body.—The Savior of His Body.—The Church the Mystical Body.—Juridical and Social Bonds.—Theological Virtues.—The Church the Fullness of Christ.—The Indwelling of the Holy Spirit.*)

465 (52, 88) By means of the Eucharistic Sacrifice Christ Our Lord willed to give to the faithful a striking manifestation of our union among ourselves and with our Divine Head, wonderful as it is and beyond praise. For in this Sacrifice the sacred minister acts as the viceregent not only of our Savior but of the whole Mystical Body and of each one of the faithful. In this act of Sacrifice through the hands of the priest, by whose word alone the Immaculate Lamb is present on the altar, the faithful themselves, united with him in prayer and desire, offer to the Eternal Father a most acceptable victim of praise and propitiation for the needs of the whole Church. And as the Divine Redeemer, when dying on the Cross, offered Himself to

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464b Ephes. 4:16.
464c Ephes. 4:16.

the Eternal Father as Head of the whole human race, so "in this clean oblation" (a) He offers to the heavenly Father not only Himself as Head of the Church, but in Himself His mystical members also, since He holds them all, even those who are weak and ailing, in His most loving Heart.

The Sacrament of the Eucharist is itself a striking **466**
and wonderful figure of the unity of the Church, if we *(52)*
consider how in the bread to be consecrated many grains go to form one whole, and that in it the very Author of supernatural grace is given to us, so that through Him we receive the spirit of charity in which we are bidden to live now no longer our own life but the life of Christ, and to love the Redeemer Himself in all the members of His social Body.

As then in the sad and anxious times through which we are passing there are many who cling so firmly to Christ the Lord hidden beneath the Eucharistic veils that neither tribulation, nor distress, nor famine, nor nakedness, nor danger, nor persecution, nor the sword can separate them from His love, surely no doubt can remain that Holy Communion, which once again in God's providence is much more frequented even from early childhood, may become a source of that fortitude which not infrequently makes Christians into heroes.

(*Pastoral Exhortations.*)

The same result follows from the opinions of those **467**
who assert that little importance should be given to the *(67)*
frequent confession of venial sins. Far more important, they say, is that general confession which the Spouse of Christ, surrounded by her children in the Lord, makes each day by the mouth of the priest as he approaches the altar of God. As you well know, Venerable Brethren, it is true that venial sins may be expiated in many ways which

465a Malach. 1:11.

are to be highly commended. But to ensure more rapid progress day by day in the path of virtue, We will that the pious practice of frequent confession, which was introduced into the Church by the inspiration of the Holy Spirit, should be earnestly advocated. By it genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are resisted, the conscience is purified, the will strengthened, a salutary self-control is attained, and grace is increased in virtue of the Sacrament itself. Let those, therefore, among the younger clergy who make light of or lessen esteem for frequent confession realize that what they are doing is alien to the Spirit of Christ and disastrous for the Mystical Body of our Savior.

Prayer, Public and Private

468 *(4, 11, 12)* There are others who deny any impetratory power to our prayers, or who endeavor to insinuate into men's minds the idea that prayers offered to God in private should be considered of little worth, whereas public prayers which are made in the name of the Church are those which really matter, since they proceed from the Mystical Body of Jesus Christ. This opinion is false; for the divine Redeemer is most closely united not only with His Church, which is His beloved Spouse, but also with each and every one of the faithful, and He ardently desires to speak with them heart to heart, especially after Holy Communion. It is true that public prayer, inasmuch as it is offered by Mother Church, excels any other kind of prayer by reason of her dignity as Spouse of Christ; but no prayer, even the most private, is lacking in dignity or power, and all prayer is of the greatest help to the Mystical Body in which, through the Communion of Saints, no good can be done, no virtue practiced by individual members, which does not redound also to the salvation of all. Neither is a man forbidden to ask for himself particular favors even for this life merely because he is a member of this Body, provided he is always resigned to the divine will; for the members retain their own personality and remain subject to their own individual needs. Moreover, how highly all should esteem mental prayer is proved not only by ecclesiastical documents but also by the custom and practice of the saints.

Finally there are those who assert that our prayers **469**
should be directed not to the person of Jesus Christ but *(4,*
rather to God, or to the Eternal Father through Christ, *6,*
since our Savior as Head of His Mystical Body is only *46,*
"Mediator of God and men" (a). But this certainly is *99)*
opposed not only to the mind of the Church and to Christian usage, but to truth. For, to speak exactly, Christ is Head of the universal Church as He exists at once in both His natures; moreover He Himself has solemnly declared: "If you shall ask me anything in my name, that I will do" (b). For although prayers are very often directed to the Eternal Father through the only-begotten Son, especially in the Eucharistic Sacrifice—in which Christ, at once Priest and Victim, exercises in a special manner the office of Mediator—nevertheless not infrequently even in this Sacrifice prayers are addressed to the Divine Redeemer also; for all Christians must clearly know and understand that the man Jesus Christ is also the Son of God and God Himself. And thus when the Church militant offers her adoration and prayers to the Immaculate Lamb, the Sacred Victim, her voice seems to re-echo the never-ending chorus of the Church triumphant: "To him that sitteth on the throne and to the Lamb benediction and honor and glory and power forever and ever."

(*Love of the Church.—Christ's love for His Spouse.—Our Lady.*)

469a 1 Tim. 2:5.
469b John 14:14.

EPISCOPAL CONSECRATION

Apost. Const. *Episcopalis Consecrationis,* November 30, 1944.

470 (85) It is absolutely certain that the Bishop is the Minister of Episcopal Consecration. This is also proved by the long practice of the Church. A single Bishop, who performs the essential rites with the required intention, is sufficient for the validity of the said Consecration. Nevertheless, from the Church's earliest days more than one Bishop assisted at this Consecration and at present, according to the precriptions of the Roman Pontifical, two other Bishops in addition to the consecrating Bishop must be present at it. However, in particular circumstances, if it is not possible to find these assisting Bishops, a dispensation from the ancient rule may be granted. But are these assisting Bishops cooperators or co-consecrators, or only witnesses of the Consecration? The matter is not very clear to all, from the fact that the rubrics of the Roman Pontifical, regarding the prayers to be recited, often seem, by using the singular, to indicate only one consecrator. On the other hand, it is not perfectly clear that the prescription placed at the beginning of the rubric—just before the Examination of the Bishop-elect—saying that the assisting Bishops must pronounce in a low voice all that the Consecrator says,—refers to the rites of espiscopal consecration.

471 (85) It happens, therefore, that in some places the assisting Bishops, keeping to the literal meaning of the prescriptions of the Roman Pontifical, after pronouncing the words "*Accipe Spiritum Sanctum*" while touching with the Consecrator the head of the Bishop-elect, do not say the prayers that follow. In other places, as in Rome, the Bishops not only pronounce the above mentioned words, but they also say, in a low voice, the prayer "*Propitiare*" with the ensuing Preface. They also say each and every word that the Consecrator recites or sings from the beginning to the end of the sacred rite.

472 (85) All these considerations We weighed long and carefully in Our mind in order to determine the office and the ministry of the Bishops assisting at the Consecration of a Bishop-elect. And in order to have this matter observed from now on in Rome and in other parts of the world in exactly the same manner, We declare, decree and establish, in the fullness of Our Apostolic Authority, the following: A single Bishop who performs the essential rites is required and sufficient for the validity of the Episcopal consecration; nevertheless the two Bishops who by ancient disposition, according to the prescription of the Roman Pontifical, assist at the Consecration, must also "consider" themselves consecrating Bishops with the same Consecrator and from now on must be called co-consecrators. These must not only touch the head of the Bishop-elect with their hands, while pronouncing the words "*Accipe Spiritum Sanctum*," but also, having formulated in due time the intention of conferring the Episcopal Consecration together with the Consecrating Bishop, they must also say the prayer "*Propitiare*" with the entire Preface which follows, and during the whole function, they must also read in a low voice all that the Consecrator reads or sings, with the sole exception of the prayers prescribed for the blessing of the pontifical vestments which must be imposed in the same rite of Consecration.

473 (85) In virtue of Our authority, We command all that We have declared, decreed and established by our present Letters, notwithstanding anything contrary to it, even if it be worthy of special mention, be considered, ratified and settled. Likewise, We desire and decree that the Roman Pontifical in due time be modified conformably to the prescriptions given above.

No one is allowed to alter or neglect the terms of these Letters which declare, decree, prescribe and command, nor to oppose them. If anyone with temerarious audacity dare do so, let him know that he incurs the wrath of Almighty God and of the Holy Apostles Peter and Paul.

THE SOURCE OF SUPERNATURAL LIFE

All. to Parish Priests and Lenten Preachers in Rome, February 17, 1945.

(*The grave duty of Parish Priests at the present hour.*)

474 (*53*) But those supernatural forces and that divine grace have their primary source in the Holy Mass and in the Sacraments. This is precisely the theme assigned this year to Lenten preachers.

Through the Sacraments we are surely introduced into the world of supernatural life and Christian mysteries, certainly a mysterious world, but none the less real; as a matter of fact, that world is of the highest reality, surpassing natural reality as the eternal surpasses the temporal, as the permanent dominates the passing and the divine the human. The Sacraments belong to this world.

475 (*53, 54*) Like natural forces, but to a degree infinitely superior, the Sacraments are realities that operate. They have the power to elevate man above himself and above all the natural order to the divine sphere; to infuse into him a new life, that he may truly live for God. Not only do they infuse that life, but they conserve and augment it. As a result, man born of God is not only a creature, but God's son in a real and true sense, brother and co-heir of Christ, with all rights to eternal life, to the beatific vision and to the perfect possession of God.

It is a characteristic exclusively proper to Christian faith that it is the religion of personal friendship between God and His creature, the religion of man's divine sonship. The Sacraments—Baptism above all—are, so to speak, the channels that communicate to man this new being, this mysterious life. **476** *(53, 54, 68)*

In Christian marriage, the power of the Sacrament is joined to the mutual consent of the couple; their "yes" becomes a source of grace. Thus the bond of marriage is adorned with that supernatural dignity which makes it the symbol of Christ's union with the Church, while by the very sanctification of matrimony the beneficial effects of the superior world of grace flow down on the family, and by means of the family, on all society.

In this marvelous stream of Sacramental grace the true and real priesthood of the New Testament shines forth.

(*Reality of the supernatural life.*)

When We look about Us at humanity and ask Ourselves if it is disposed and ready to receive this reality, the answer, alas, for many cannot be affirmative. The supernatural world has become foreign to them, to them it means nothing. It is as though in them the spiritual organs of knowledge of such deep and salutary truths were atrophied or dead. An attempt has been made to explain such a state of soul by defects of the Church's liturgy. But We do not believe that it would be sufficient to purify it, reform it, sublimate it, to see if those who today are in error would find again the way of divine mysteries. Those who reason in this manner show that they have a very superficial concept of spiritual anemia and apathy. It has incomparably deeper roots. **477** *(17)*

(*Causes of religious indifference.*)

As you well know, the sacrament is "*signum rei sacræ, in quantum est sanctificans homines*" (a). Or to use the **478** *(53,*

478a IIIa q. 60.

54, harmonious expression of the Catechism the Sacrament is
55) "the visible sign of invisible grace, instituted for our justification" (b).

(*Their simplicity and grandeur.—The Roman Missal and the Ritual.—Example of the priest at ceremonies.*)

The Sacraments, to use the language of the School consecrated by the Council of Trent, confer grace *ex opere operato.* Still, the disposition and cooperation of those who receive them concur with the action of the Sacraments in obtaining their proper effect.

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(*54,*
55) This concurrence of the human will is so essential that, according to the Church's doctrine, no one who has reached the use of reason can validly and still less worthily and fruitfully receive a Sacrament, if he does not place the necessary conditions. It is necessary to open his soul to the Sacrament and to the torrents of grace, so that grace may freely inundate and fill him.

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(*54,*
55) The "*benignitas et humanitas . . . Salvatoris nostri Dei*" (a) is manifested with the greatest splendor only in the efficacy of the Sacraments in which His bounty and love for man reaches the extreme possible limit. This limit man himself traces out by an act of his free will on his own responsibility. Such is, for example, in certain conditions the power of the Sacrament of the sick; even though the dying person is already deprived of the use of reason, the simple unction frees him from grievous sin, confers supernatural grace and assures him of the right to blessed immortality, on condition, however, that, while he still had the use of his senses, he had in some way, even with an imperfect act of contrition, detested his sins and turned his heart to God.

(*Brief pastoral observations on each sacrament.*)

478b Ia q. 1, 4.
480a Tit. 3:4.

THE PSALMS

Apost. Letter *In cotidianis precibus,* March 24, 1945.

Following the example of her divine Redeemer and His **481** apostles the Church has from her earliest beginnings made *(20)* constant use of those illustrious songs which the holy prophet David and other sacred writers composed under the inspiration of the Holy Spirit. They occupy a place apart in the official prayer that priests recite each day in praise of God's goodness and majesty, for their own needs, and for those of the universal Church and of the entire world.

It should be remembered, however, that the Latin **482** Church possesses these psalms as a heritage from a Church *(21)* whose language was Greek. Originally translated almost word for word from Greek into Latin, they were in course of time given a number of careful corrections and revisions, most notably by the "Geatest Doctor" in the Sacred Scriptures, St. Jerome. But these corrections did not remove many of the obvious inaccuracies occurring already in the Greek version, inaccuracies which leave the force and meaning of the original (Hebrew) text quite obscure. As a result the generality of Latin readers still could not grasp with ease the sense of the sacred psalms. And it is a well-known fact that St. Jerome himself was not satisfied with having offered the Roman world that ancient Latin translation, even in his own "most diligently corrected" edition. With even greater diligence, therefore, he set to work translating the psalms directly from "the Hebrew truth" (a).

However, this latter translation of St. Jerome never **483** came into general use in the Church. Instead, his revised *(21)* edition of the old Latin version, now known as the Gallican Psalter, gained such widespread popularity that finally Our

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482a Preface to the Book of Psalms according to the Hebrew text.

sainted predecessor, Pius V, decided to include it in the Roman Breviary, thereby prescribing it for practically universal use.

Now in preparing this edition of the psalms, St. Jerome had made no effort to eliminate its obscurities and inaccuracies; his sole purpose was to correct the Latin text in accordance with the purer Greek manuscripts. In our day, however, these obscurities and inaccuracies are becoming ever more glaring. For recent times have witnessed remarkable progress in the mastery of oriental languages, particularly Hebrew, and in the art of translation. Scholarly research into the laws of meter and rhythm governing oriental poetry has advanced apace. The rules for what is called textual criticism are now seen in clear light.

484 *(20)* In various countries, moreover, many excellent vernacular translations of the psalter were published with the Church's approval, translations based on the original texts. These publications have made increasingly apparent the exquisite clarity, the poetic beauty, the wealth of doctrine those hymns possess in their original tongue.

485 *(21)* It is not at all surprising, then, that a good many priests began to hope for a new Latin version of the psalms for their daily use. The hope was a very praiseworthy one, springing as it did from their endeavor to recite the canonical Hours not only with sincere devotion, but with fuller understanding as well. What they desired was a Latin psalter that would bring out more clearly the meaning the Holy Spirit had inspired, that would give truer expression to the devout sentiments of the Psalmist's soul, that would reflect his style and his very words more exactly.

486 *(21)* This eager wish was voiced repeatedly both in books written by learned men of high repute and in various periodicals. The matter was furthermore referred to Us by not a few Ecclesiastics and Bishops and likewise by members of the Sacred College of Cardinals.

Now, as We explained not so very long ago in the Encyclical Letter *Divino afflante Spiritu,* We are, in keeping with the profound reverence We cherish for the words of Holy Writ, determined on this: no pains, no energy is to be spared in making it possible for the faithful to perceive ever more plainly the meaning of the Scriptures as intended by the Holy Spirit who inspired it and as expressed by the sacred writer.

We fully appreciated, of course, what a difficult undertaking this would be. We realized, too, how intimately bound up the Latin Vulgate is with the writings and interpretations of the Holy Fathers and Doctors, how by its long centuries of use it has obtained in the Church the very highest authority. **487** *(21)*

Nevertheless, We decided to comply with these devout wishes and gave orders that a new Latin translation of the psalms be provided. It was to follow the original texts, follow them exactly, faithfully. At the same time it was, as far as possible, to take into account the old and honored Vulgate along with other ancient versions, and to apply sound critical norms where their readings differed. Not even the Hebrew text, as We are well aware, has reached us altogether free from error and obscurity. It needs to be compared with other texts that have come down to us from ancient times with a view to discovering which of them renders the sense more truly and exactly. In fact there are times when, even after every help that text criticism and a knowledge of languages can offer has been exhausted, the meaning of the words is still not perfectly clear and their more definite clarification will have to be left to future study.

Still, we are confident that today, thanks to the painstaking use made of all the latest findings, it has been possible to provide a translation of the psalms such as was desired. It presents their meaning and content clearly enough to enable priests reciting the Divine Office to grasp readily what the Holy Spirit intended to convey by the lips of the Psalmist; clearly enough, too, for them to be stirred by the divine words and urged on to true and genuine piety.

488 (21) Now that the professors of Our Pontifical Biblical Institute have completed the longed-for new translation with the diligence befitting such a task, We offer it with fatherly affection to all who have the obligation to recite the canonical Hours daily. After due consideration of all the issues involved, We hereby of Our own free choice (*motu proprio*) and upon mature deliberation permit them to use it, should they wish to do so, in either private or public recitation as soon as it has been adapted to the psalter of the Roman Breviary and published by the Vatican Printing Office.

489 (21, 72) We hope that this pastoral solicitude and fatherly affection of Ours for the men and women who have dedicated their lives to God will prove helpful to them. May it assist them all to draw ever more light and grace and comfort from their Divine Office. May those benefits open their eyes in these days of bitter trial through which the Church is passing, and inspire them to conform their lives more and more to the examples of holiness that shine forth so radiantly in the psalms. Let them nourish and cultivate in their hearts those sentiments of divine love, vigorous courage and sincere repentance to which the Holy Spirit moves us as we read the sacred songs.

(*Conclusion.*)

MODIFICATIONS IN THE LITURGY

Encycl. *Orientales*, December 23, 1945.

(*History of relations between the Ruthenian Church and the Holy See.—Benefits enjoyed by that Church because of her union with Rome.*)

Venerable Brethren, it is easy to conclude from the historic facts We have just expounded, how carefully the Apostolic See watched over the full presentation of the Ruthenian rite as far as the entire Ruthenian community and the single individuals were concerned. However, let no one wonder whether the same Holy See, although always safeguarding everything essential to the rites and ceremonies of the Ruthenian Church, allowed or provisionally approved of some minor changes due to the circumstances of the particular times. For instance, it did not permit any changes to be made in liturgical rites, not even in those matters introduced by decrees, except for the few decreed in the Synod of Zamosci by the Ruthenian Bishops themselves. **490** *(15)*

However, some very astute supporters of the schism outwardly pretended to defend the genuine integrity of their rite, but in reality did all in their power to introduce, with private authority, ancient customs already fallen into disuse, so that the unlearned might fall away from the Catholic faith. The Roman Pontiffs, aware of their duty, openly denounced their hidden and astute arts and decreed that "without consulting the Apostolic See no innovation was to be made in the rites of the Sacred Liturgy, even on the ground of restoring ceremonies thought to be more in conformity with Liturgies approved by the same See, but only for a very grave reason and by the authority of the Apostolic See" (a). **491** *(16, 19)*

(*Revival of spiritual life and of activity.—Present persecution against the united Ruthenian Church.—Exhortation to perseverance.*)

491a Pius IX, Lett. Omnem Sollicitudinem, May 13, 1874; cited by Gregory XVI, Inter gravissimas; Cf. no. 154.

SACRIFICE OF PRAISE

All. to the little singers "à la Croix de Bois," July 31, 1946.

492 (72) It is a great pleasure for Us, dear children, to receive you, to hear you, to bless you. The good Lord bestowed on you the precious gift of a beautiful voice and you consecrate it by singing His praises. Your chant is a homage of adoration to His Divinity; a homage of acknowledgment to His Bounty; a homage of love to His Love.

Moreover, it is an apostolate, because your chant repeats to those who listen to you the words frequently found in the Psalms: "Let us sing together the glory of God!" When profane chant so often flows from impure hearts and scandalizes those who hear it, how just and desirable it is to have sweet ardent voices singing out from the depths of their hearts, hearts that love and are pure! Dear children, let yours be always such! Unite your voices to the heavenly choirs, let yours sing to God's glory, to the glory of the Divine King and of the Immaculate Queen of Angels! It is with these wishes that We impart Our Apostolic Blessing to you, dear children, to your families, to all those responsible for your formation and who direct you with so much zeal and art.

THE DIGNITY OF SACRED ART

Circular of the Holy Office, February 25, 1947.

493 (37) Your Excellency knows that among the artistic tendencies of the present time the mode of deformity and grotesqueness has penetrated frequent public manifestations of art in general and also attempts to invade the field of sacred art. It is sufficient to recall, as an example, certain representatives of such a tendency to have an evident proof of the disgust and disapproval which

their works produce because of the offense given to the piety of believers. This is true above all of the complete nudes which profane the various representations of our Divine Redeemer's Crucifixion.

Similar deformities and profanations, attempting to pass as sacred art, appeared also in the Exhibition held in Rome in July, 1946.

All this cannot but worry competent Ecclesiastical Authorities, whose duty it is to forearm the faithful against the spreading of artistic manifestations that scandalize them, to safeguard the decorum of worship and of Sacred places and also the sane meaning of religious art whose aim is to excite in Christians sentiments of piety and devotion. **494** *(37)*

Meanwhile this Supreme Sacred Congregation requests this Central Pontifical Commission to give suitable instructions to the Diocesan Commissions, so that the deplorable tendencies above described will not creep into those fields whose custody is confided to its care. **495** *(37)*

This warning is not to be considered as an obstacle to liberal expression and to progress in art; it is but the condemnation of certain works of sacred art which sometimes, even against the will of the authors, become truly blasphemous representations. **496** *(38)*

Holy Mother Church has always given ample liberty to artists in means of expression, in different techniques and in various stylistic tendencies. All the forms of art at all times offered the homage of beauty to Christian worship.

But Holy Mother Church never tolerated that art should offend doctrine and the decorum of worship. As the Supreme Sacred Congregation of the Holy Office forbids books that attack the truths of Faith, so also it watches that sacred art does not offend the dignity of the Holy Liturgy and the Christian sense of the faithful. **497** *(39)*

498 (38, 39) We also accept what is modern and vital in art; but We do not confuse sane modernity with ephemeral and indecent ways. The Church, mother and teacher, created in the course of almost two thousand years a proper and high artistic liturgical language with which it speaks to souls and souls speak to God. It is not lawful for Christian artists to ignore such a language; they must learn it and respect it, so as worthily to express their conceptions. It is not the Church for art, but rather art for the Church.

499 (39) We have given very precise regulations in this regard; the prescriptions of the Councils, the Decrees of the Supreme Pontiffs, the Canons of the Codex give wise directives to artists called to decorate sacred buildings. They likewise furnish clear norms to Ordinaries and Diocesan Commissions which must approve their works.

THE SACRAMENT OF HOLY ORDERS

Const. *Sacramentum ordinis,* November 30, 1947.

500 (85) The Catholic faith professes that the sacrament of Orders instituted by Christ our Lord, the sacrament which brings spiritual power and confers the grace necessary to carry on our ecclesiastical functions properly, is one and the same for the universal Church. Even as our Lord Jesus Christ gave to the Church only one and the same government under the authority of the Prince of the Apostles, one and the same faith, one and the same sacrifice, so also He gave only one and the same treasury of signs that produce grace, namely the sacraments. To these sacraments instituted by our Lord Jesus Christ the Church in the course of the centuries has not added other sacraments, and could not do so, because, as the Council of Trent (a) teaches, the seven sacraments of the New Law were all instituted by

500a Sess. VII, can. 1.

our Lord Jesus Christ and the Church has no power over the "substance of the sacraments," that is, over the elements which, according to the testimony of the sources of divine revelation, Christ our Lord Himself ordered to be preserved in the sacramental sign.

501 *(85)* As for the Sacrament of Orders, notwithstanding its unity and identity, which no Catholic has ever been able to doubt, it has happened that various rites have been introduced into its administration during the course of time and according to diversity of places and circumstances. Because of this, theologians began to examine which of these rites, used in conferring the Sacrament of Orders, belonged and which did not belong to its essence. This was a cause of doubt and anxiety in particular cases, and, therefore, requests were repeatedly made to the Apostolic See asking the Supreme Authority of the Church to determine finally what was required for the validity of Sacred Orders.

502 *(54, 85)* It is unanimously agreed that the Sacraments of the New Law, being sensible signs and producers of grace, must signify the grace which they produce and produce the grace which they signify. Now, the effects which the orders of Diaconate, Priesthood and Episcopate must produce and therefore signify, are, in all the rites of the universal Church at all times and in all places, sufficiently indicated by the imposition of hands and the words which determine it (a). Moreover everyone is aware that the Roman Church has always held valid ordinations made in the Greek Rite, with-

502a *Constat autem inter omnes sacramenta Novæ Legis, utpote signa sensibilia atque gratiæ invisibilis efficientia, debere gratiam et significare quam efficiunt et efficere quam significant. Jamvero effectus, qui sacra diaconatus, presbyteratus et episcopatus ordinatione produci ideoque significari debent, potestas scilicet et gratia, in omnibus Ecclesiæ universalis diversorum temporum et regionum ritibus sufficienter significati inveniuntur manuum impositione et verbis eam determinantibus.*

out the presentation of the instruments, so much so that in the Council of Florence, in which the union of Greeks with the Roman Church took place, the Greeks were not obliged to change the rites of ordination or to insert the presentation of instruments. Furthermore, the Church wished that in Rome itself the Greeks be ordained according to their own rite. The conclusion from this is that for the substance and validity of this Sacrament the presentation of the instruments is not required by the will of our Lord Jesus Christ, even according to the mind of the Council of Florence. Nevertheless, if at any time the handing over of instruments was an added requirement for validity, because of the will and prescription of the Church, everyone is aware that what the Church itself has established, it also has the power to change and abrogate.

503 *(85)* Therefore, having sought divine light, with Our supreme Apostolic authority and with certain knowledge, We declare, and, as far as it is necessary, decree as follows: the matter and the sole matter of the Sacred Orders of Diaconate, Priesthood and Episcopate is the imposition of hands; while the form, likewise the sole form, is the words determining the application of this matter, words which signify unmistakably the sacramental effects, namely, the power of Orders and the grace of the Holy Spirit, words which the Church understands and uses in that sense. Hence it follows that We should declare, as We do in fact declare and determine with Our Apostolic authority, in order to put an end to all controversy and to prevent anxiety of conscience, that, at least for the future, even if in the past a different provision was made by legitimate authority, the *traditio instrumentorum* is not necessary for the validity of the Sacred Orders of Diaconate, Priesthood and Episcopate.

504 *(85)* As regards the matter and form in the conferring of each of these Orders, in virtue of Our supreme Apostolic authority We decree and determine as follows: for ordination to Diaconate, the matter is the imposition of the hand of the bishop which occurs once in the rite of this ordination. The form consists of the words of the "Preface," of which the following are essential and therefore requisite for validity: *Emitte in eum, quæsumus, Domine, Spiritum Sanctum, quo in opus ministerii tui fideliter exsequendi septiformis gratiæ tuæ munere roboretur.* In ordination to the Priesthood, the matter is the first imposition of the bishop's hands, which is done in silence, but not the continuation of this imposition by the extending of the right hand, nor the last imposition which is accompanied by the words: *Accipe Spiritum Sanctum: quorum remiseris peccata, etc.* The form consists of the words of the "Preface," of which the following are essential and therefore required for validity: *Da, quæsumus, omnipotens Pater, in hunc famulum tuum Presbyterii dignitatem; innova in visceribus ejus spiritum sanctitatis, ut acceptum a Te, Deus, secundi meriti munus obtineat censuramque morum exemplo suæ conversationis insinuet.* Finally, in Episcopal ordination or consecration, the matter is the imposition of hands made by the consecrating bishop. The form consists of the words of the "Preface," of which the following are essential and therefore required for validity: *Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum cœlestis unquenti rore sanctifica.* All these rites shall be carried out in accordance with the prescriptions of Our Apostolic Constitution *Episcopalis Consecrationis* of November 30, 1944.

In order that no reason for doubt may arise, We ordain **505** that in the conferring of each order the imposition of hands *(85)* be made by physically touching the head of the person to be ordained, although moral contact is sufficient to confer the Sacrament validly.

Finally, it is not lawful to understand what We have above declared and established in the sense that other rites contained in the Roman Pontifical may be neglected; in fact, We command all that is prescribed in the Roman Pontifical to be religiously maintained and observed.

506 (85) The dispositions of this Constitution have not a retroactive effect; if any doubt arises, it must be submitted to the Apostolic See.

We ordain, declare and decree these things notwithstanding contrary dispositions, even those worthy of special mention. We, therefore, wish and command that they be introduced into the Roman Pontifical. No one has a right to modify Our present Constitution nor oppose it by temerarious audacity.

THE LORD'S DAY

All. to the Men of Italian Catholic Action, September 7, 1947.

(*The urgent activities of Catholic Action.—Religious Culture.*)

507 (78) Sunday must once again become the day of the Lord, the day of adoration and glorification of God, of the Holy Sacrifice, of prayer, rest, recollection and reflection, of the joyful and intimate reunion of the whole family. Sad experience has taught that for many, even those who during the week have worked honestly and assiduously, Sunday has become a day of sin.

Be always strongly on guard lest a gross materialism, an excess in profane pleasures, the most crude moral corruption in writing and in the theatres take possession of Sunday, to wipe from its face the divine imprint and lead souls into sin and irreligion. The issue of the battle between faith and incredulity will truly depend in great part on what each of the opposed parties is capable of making of Sunday. Will it still bear engraved on its forehead, clear and resplendent, the Holy Name of the Lord, or will that Name be impiously neglected and forgotten? There is here an immense field of action awaiting you. Go courageously to your work and help to give Sunday back to God, to Christ, to the Church, to the peace and happiness of families.

(*The family.–Social Justice.–Loyalty.–Peace.*)

THE INTEGRAL WORSHIP OF THE MYSTICAL BODY OF JESUS CHRIST

Encycl. *Mediator Dei*, November 20, 1947.

Mediator between God and men (a) and High Priest **508**
who has gone before us into heaven, Jesus the Son of God *(1,*
(b) quite clearly had one aim in view when He undertook *3,*
the mission of mercy which was to endow mankind with *4,*
the rich blessings of supernatural grace. Sin had disturbed *99,*
the right relationship between man and his Creator; the *100)*
Son of God would restore it. The children of Adam were wretched heirs to the infection of original sin; He would bring them back to their Heavenly Father, the primal Source and final Destiny of all things. For this reason He was not content, while He dwelt with us on earth, merely to give notice that Redemption had begun, and to proclaim the long-awaited Kingdom of God, but gave Himself besides in prayer and sacrifice to the task of saving souls, even to the point of offering Himself, as He hung from the Cross, a Victim unspotted unto God, to purify our conscience of dead works, to serve the living God (c). Thus happily were all men summoned back from the byways leading them down to ruin and disaster, to be set squarely once again upon the path that leads to God. Thanks to the shedding of the Blood of the Immaculate Lamb, now each might set about the personal task of achieving his own sanctification, so rendering to God the glory due to Him.

508a 1 Tim. 2:5.
508b Cf. Hebr. 4:14.
508c Cf. Hebr. 9:14.

509 (50, 85, 88, 89) But what is more, the Divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His mortal Body should continue without intermission down the ages in His Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation (a) which would enable men from East to West, freed from the shackles of sin, to offer God that unconstrained and voluntary homage which their conscience dictates.

510 (5, 43, 45, 46, 55, 70, 99) In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus Christ mainly by means of the Sacred Liturgy. She does this in the first place at the altar, where constantly the Sacrifice of the Cross is re-presented (a) and, with a single difference in the manner of its offering, renewed (b). She does it next by means of the Sacraments, those special channels through which men are made partakers in the supernatural life. She does it finally by offering to God, all Good and Great, the daily tribute of her prayer of praise. (c) "What a spectacle for heaven and earth," observes Our Predecessor of happy memory, Pius XI, "is not the Church at prayer! For centuries without interruption, from midnight to midnight, the divine psalmody of the inspired canticles is repeated on earth; there is no hour of the day that is not hallowed by its special liturgy; there is no stage of human life that has not

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509a Cf. Mal. 1:11.
510a Cf. Conc. Trid., Sess. XXII, c. 1.
510b Cf. Ibid., c. 2.
510c *Ecclesia igitur, accepto a Conditore suo mandato fideliter obtemperans, sacerdotale Jesu Christi munus imprimis per sacram Liturgiam pergit. Idque facit primario loco ad altaria, ubi crucis sacrificium perpetua repræsentatur et, sola offerendi ratione diversa, renovatur; deinde vero per sacramenta, quæ peculiaria instrumenta sunt, quibus superna vita ab hominibus participatur; postremo autem per laudis præconium, quod Deo Optimo Maximo cotidie offertur.*

its part in the thanksgiving, praise, supplication and reparation of this common prayer of the Mystical Body of Christ which is His Church!" (d)

Revival of liturgical studies

You are of course familiar with the fact, Venerable **511**
Brethren, that a remarkably widespread revival of scholarly *15,*
interest in the Sacred Liturgy took place towards the end of *59,*
the last century and has continued through the early years *96,*
of this one. The movement owed its rise to commendable *97)*
private initiative and more particularly to the zealous and persistent labor of several monasteries within the distinguished Order of Saint Benedict. Thus there developed in this field among many European nations and in lands beyond the seas as well, a rivalry as welcome as it was productive of results. Indeed, the salutary fruits of this rivalry among the scholars were plain for all to see, both in the sphere of the Sacred Sciences, where the liturgical rites of the Western and Eastern Church were made the object of extensive research and profound study, and in the spiritual life of considerable numbers of individual Christians.

The majestic ceremonies of the Sacrifice of the altar became better known, understood and appreciated. With more widespread and more frequent reception of the Sacraments, with the beauty of liturgical prayers more fully savored, the worship of the Eucharist came to be regarded for what it really is: the fountainhead of genuine Christian devotion. Bolder relief was given likewise to the fact that all the faithful make up a single and very compact body with Christ for its Head, and that the Christian community is in duty bound to participate in the liturgical rites according to their station.

You are surely well aware that this Apostolic See has **512**
always made careful provision for the schooling of the peo- *(15,*
ple committed to its charge in the correct spirit and practice *20,*

510d Encycl. *Caritate Christi,* cf. above, no. 397.

21) of the Liturgy; and that it has been no less careful to insist that the sacred rites should be performed with due external dignity. In this connection We Ourselves in the course of Our traditional address to the Lenten Preachers of this gracious City of Rome in 1943, urged them warmly to exhort their respective hearers to more faithful participation in the Eucharistic Sacrifice. Only a short while previously, with the design of rendering the prayers of the Liturgy more correctly understood and their truth and unction more easy to perceive, We arranged to have the Book of Psalms, which forms such an important part of these prayers in the Catholic Church, translated once more into Latin from their original text (a).

513 *(16)* But while We derive no little satisfaction from the wholesome results of the movement just described, duty obliges Us to give serious attention to this "revival" as it is advocated in some quarters, and to take proper steps to preserve it at the outset from excess or outright perversion.

514 *(16, 84)* Indeed, though We are sorely grieved to note, on the one hand, that there are places where the spirit, understanding or practice of the Sacred Liturgy is defective, or all but non-existent, We observe with considerable anxiety and some misgiving, that elsewhere certain enthusiasts, over eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom, in fact, they interlard their plans and hopes for a revival of the Sacred Liturgy with principles which compromise this holiest of causes in theory or practice, and sometimes even taint it with errors touching Catholic faith and ascetical doctrine.

Yet the integrity of faith and morals ought to be the special criterion of this sacred science, which must conform exactly to what the Church out of the abundance of her wisdom teaches and prescribes. It is consequently Our

512a Motu Proprio *In cotidianis*. Cf. above, no. 481.

prerogative to commend and approve whatever is done properly, and to check or censure any aberration from the path of truth and rectitude.

Let not the apathetic or half-hearted imagine, however, that We agree with them when We reprove the erring and restrain the overbold. No more must the imprudent think that We are commending them when We correct the faults of those who are negligent and sluggish.

If in this Encyclical Letter We treat chiefly of the Latin Liturgy, it is not because We esteem less highly the venerable Liturgies of the Eastern Church, whose ancient and honorable ritual traditions are just as dear to Us. The reason lies rather in a special situation prevailing in the Western Church, of sufficient importance, it would seem, to require this exercise of Our Authority. **515** *(7, 15)*

With docile hearts, then, let all Christians hearken to the voice of their Common Father, who would have them, each and every one, intimately united with him as they approach the altar of God, professing the same faith, obedient to the same law, sharing in the same Sacrifice with a single intention and one sole desire. This is a duty imposed, of course, by the honor due to God. But the needs of our day and age demand it as well. After a long and cruel war which has rent whole peoples asunder with its rivalry and slaughter, men of good will are spending themselves in the effort to find the best possible way to restore peace to the world. It is, notwithstanding, Our belief that no plan or initiative can offer better prospect of success than that fervent religious spirit and zeal by which Christians must be formed and guided; in this way their common and whole-hearted acceptance of the same truth, along with their united obedience and loyalty to their appointed pastors, while rendering to God the worship due to Him, makes of them one brotherhood: for "we, being many, are one body: all that partake of one bread" (a).

515a 1 Cor. 10:17.

1. Characteristics of the Liturgy

516 *(42, 100)* It is unquestionably the fundamental duty of man to orientate his person and his life towards God. "For He it is to whom we must first be bound, as to an unfailing principle; to whom even our free choice must be directed as to an ultimate objective. It is He, too, whom we lose when carelessly we sin. It is He whom we must recover by our faith and trust" (a). But man turns properly to God when he acknowledges His supreme majesty and supreme authority; when he accepts divinely revealed truths with a submissive mind; when he scrupulously obeys divine law, centering in God his every act and aspiration; when he accords, in short, due worship to the One True God by practicing the virtue of religion.

517 *(1, 7, 16, 99)* This duty is incumbent, first of all, on men as individuals. But it also binds the whole community of human beings, grouped together by mutual social ties: mankind, too, depends on the sovereign authority of God (a).

It should be noted, moreover, that men are bound by this obligation in a special way in virtue of the fact that God has raised them to the supernatural order.

Thus we observe that when God institutes the Old Law, He makes provision besides for sacred rites, and determines in exact detail the rules to be observed by His people in rendering Him the worship He ordains. To this end He established various kinds of sacrifice and designated the ceremonies with which they were to be offered to Him. His enactments on all matters relating to the Ark of the Covenant, the Temple and the Holy Days are minute and clear. He established a sacerdotal tribe with its high priest, selected and described the vestments with which the sacred

516a S. Thom., *Summa Theol.*, II-II, q. LXXXI, art. 1.

517a *Quod quidem officium si homines singillatim primo loco obligat, at humanam quoque communitatem universam, socialibus ac mutuis nexibus conformatam obstringit, cum et ipsa a summa Dei auctoritate pendeat.*

ministers were to be clothed and every function in any way pertaining to divine worship (b). Yet, this was nothing more than a faint foreshadowing of the worship which the High Priest of the New Testament was to render to the Father in heaven (c).

No sooner, in fact, "is the Word made flesh" (a) than **518**
He shows Himself to the world vested with a priestly office, *(3,*
making to the Eternal Father an act of submission which *4,*
will continue uninterruptedly as long as He lives: "When *9,*
He cometh into the world He saith . . . 'behold I come . . . *53,*
to do Thy will'" (b). This act He was to consummate ad- *99)*
mirably in the bloody Sacrifice of the Cross: "In the which 'will' we are sanctified by the oblation of the Body of Jesus Christ once" (c). He plans His active life among men with no other purpose in view. As a Child He is presented to the Lord in the Temple. To the Temple He returns as a grown Boy, and often afterwards to instruct the people and to pray. He fasts for forty days before beginning His public ministry. His counsel and example summon all to prayer, daily and at night as well. As Teacher of the truth He "enlighteneth every man" (d) to the end that mortals may duly acknowledge the immortal God, "not withdrawing unto perdition, but faithful to the saving of the soul" (e). As Shepherd He watches over His flock, leads it to life-giving pasture, and lays down a law that none shall wander from His side, off the straight path He has pointed out, and that all shall lead holy lives imbued with His spirit and moved by His active aid. At the Last Supper He celebrates a New Pasch with solemn rite and ceremonial, and provides for its continuance through the divine institution of the Eucharist.

517b Cf. Lib. Leviticus.
517c Cf. Heb. 10:1.
518a John 1:14.
518b Heb. 10, 5-7.
518c Ibid, 10:10.
518d John 1:9.
518e Heb. 10:39.

On the morrow, lifted up between heaven and earth, He offers the saving Sacrifice of His life, and pours forth, as it were, from His pierced Heart the Sacraments destined to impart the treasures of Redemption to the souls of men. All this He does with but a single aim: the glory of His Father and man's ever greater sanctification.

519 *(6, 100)* But it is His will, besides, that the worship He instituted and practiced during His life on earth shall continue ever afterwards without any intermission. For He has not left mankind an orphan. He still offers us the support of His powerful, unfailing intercession, acting as our "advocate with the Father" (a). He aids us likewise through His Church, where He is present indefectibly as the ages run their course; through the Church which He constituted "the pillar of truth" (b), and dispenser of grace, and which, by His sacrifice on the Cross, He founded, consecrated and confirmed forever.

520 *(3, 6, 9, 54, 88, 99)* The Church has, therefore, in common with the Word Incarnate the aim, the obligation and the function of teaching all men the truth, of governing and directing them aright, of offering to God the pleasing and acceptable Sacrifice; in this way the Church reestablishes between the Creator and His creatures that unity and harmony to which the Apostle of the Gentiles alludes in these words: "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and domestics of God, built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in Whom all the building, being framed together, groweth up into a holy temple in the Lord, in Whom you also are built together into a habitation of God in the Spirit" (a). Thus the society founded by the Divine Redeemer, whether

519a Cf. 1 John 2:1.
519b Cf. 1 Tim. 3:15.
520a Ephes. 2:19-22.

in her doctrine and government, or in the Sacrifice and Sacraments instituted by Him, or finally, in the ministry, which He has confided to her charge with the outpouring of His prayer and the shedding of His blood, has no other goal or purpose than to increase ever in strength and unity.

This result is in fact achieved when Christ lives and thrives, as it were, in the hearts of men, and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the Divine Majesty receives the acceptable worship which His law prescribes, to increase and prosper day by day in this land of exile on earth. Along with the Church, therefore, her divine Founder is present at every liturgical function: Christ is present at the august Sacrifice of the altar both in the person of His minister and above all under the Eucharistic species. He is present in the Sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present finally in the prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in My Name, there am I in the midst of them" (b).

Definition of the Liturgy

The Sacred Liturgy is consequently the public worship **521**
which our Redeemer as Head of the Church renders to *(5,*
the Father as well as the worship which the community *6,*
of the faithful renders to its Founder, and through Him to *53,*
the Heavenly Father. It is, in short, the worship rendered *71,*
by the Mystical Body of Christ in the entirety of its Head *78)*
and members (a).

520b Matt. 18:20.

521a *Sacra igitur Liturgia cultum publicum constituit, quem Redemptor Noster, Ecclesiæ Caput, cælesti Patri habet; quemque christifidelium societas Conditori suo et per Ipsum æterno Patri tribuit; utque omnia breviter perstringamus, integrum constituit publicum cultum mystici Jesu Christi Corporis, Capitis nempe membrorumque ejus.*

Liturgical practice begins with the very founding of the Church. The first Christians, in fact, "were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers" (b). Whenever their Pastors can summon a little group of the faithful together, they set up an altar on which they proceed to offer the Sacrifice, and around which are ranged all the other rites appropriate for the saving of souls and for the honor due to God. Among these latter rites, the first place is reserved for the Sacraments, namely the seven principal founts of salvation. There follows the celebration of the divine praises in which the faithful also join, obeying the behest of the Apostle Paul: "In all wisdom: teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your own hearts to God" (c). Next comes the reading of the Law, the Prophets, the Gospel and the Apostolic Epistles; and last of all the homily or sermon in which the official head of the congregation recalls and explains the practical bearing of the commandments of the Divine Master and the chief events of His life, combining instruction with appropriate exhortation and illustration for the benefit of all his listeners.

Its organization and developments

522 (5, 9, 15, 46, 53) As circumstances and the needs of the Christians warrant, public worship is organized, developed and enriched by new rites, ceremonies and regulations, always with the single end in view: "that we may use these external signs to keep us alert, learn from them what distance we have come along the road, and by them be heartened to go on further with more eager step; for the effect will be more precious the warmer the affection which precedes

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521b Acts 2:42.
521c Coloss. 3:16.

it" (a). Here then is a better and more suitable way to raise the heart to God. Thenceforth the priesthood of Jesus Christ is a living and continuous reality through all the ages to the end of time, since the Liturgy is nothing more nor less than the exercise of this priestly function. Like her divine Head, the Church is forever present in the midst of her children. She aids and exhorts them to holiness, so that they may one day return to the Father in heaven clothed in that beauteous raiment of the supernatural. To all who are born to life on earth she gives a second, supernatural kind of birth. She arms them with the Holy Spirit for the struggle against the implacable enemy. She gathers all Christians about her altars, inviting and urging them repeatedly to take part in the celebration of the Mass, feeding them with the Bread of Angels to make them ever stronger. She purifies and consoles the hearts that sin has wounded and soiled. Solemnly she consecrates those whom God has called to the priestly ministry. She fortifies with new gifts of grace the chaste nuptials of those who are destined to found and bring up a Christian family. When at last she has soothed and refreshed the closing hours of this earthly life by Holy Viaticum and Extreme Unction, with the utmost affection she accompanies the mortal remains of her children to the grave, lays them reverently to rest, and confides them to the protection of the Cross, against the day when they will triumph over death and rise again. She has a further solemn blessing and invocation for those of her children who dedicate themselves to the service of God in the life of religious perfection. Finally,

522a *Pro rerum adjunctis christianorumque necessitatibus cultus instruitur, evolvitur novisque ritibus, cæremoniis ac formulis ditatur; idque ea semper ratione, "ut illis rerum signis nos ipsos admoneamus, quantumque . . . profecerimus nobis ipsis innotescamus, et ad hoc augendum nos ipsos acrius excitemus: dignior enim sequetur effectus, quem ferventior præcedit affectus."* (St. Augustin, Letter 130; P. L. 33, 501.)

she extends to the souls in Purgatory who implore her intercession and her prayers the helping hand which may lead them happily at last to eternal blessedness in heaven.

Exterior and Interior Worship

523 (7, 51) The worship rendered by the Church to God must be, in its entirety, interior as well as exterior. It is exterior because the nature of man as a composite body and soul requires it to be so. Likewise, because divine Providence has disposed that "while we recognize God visibly, we may be drawn by Him to love of things unseen" (a). Every impulse of the human heart, besides, expresses itself naturally through the senses; and the worship of God, being the concern not merely of individuals but of the whole community of mankind, must therefore be social as well. This obviously it cannot be unless religious activity is also organized and manifested outwardly. Exterior worship finally, reveals and emphasizes the unity of the Mystical Body, feeds new fuel to its holy zeal, fortifies its energy, intensifies its action day by day: "for although the ceremonies themselves can claim no perfection or sanctity in their own right, they are, nevertheless, the outward acts of religion, designed to rouse the heart, like signals of a sort, to veneration of the sacred realities, and to raise the mind to meditation on the supernatural. They serve to foster piety, to kindle the flame of charity, to increase our faith and deepen our devotion. They provide instruction for simple folk, decoration for divine worship, continuity of religious practice. They make it possible to tell genuine Christians from their false or heretical counterparts" (b).

524 (8, 9, But the chief element of divine worship must be interior. For we must always live in Christ and give ourselves to Him completely, so that in Him, with Him and through

523a *Missale Rom.* Praef. Nativ.
523b I. Card. Bona, *De divina psalmodia,* cap. 19, §III, 1.

Him the heavenly Father may be duly glorified. The sacred 83)
Liturgy requires, however, that both of these elements be intimately linked with each other. This recommendation the Liturgy itself is careful to repeat, as often as it prescribes an exterior act of worship. Thus we are urged, when there is question of fasting, for example, "to give interior effect to our outward observance" (a). Otherwise religion clearly amounts to mere formalism, without meaning and without content. You recall, Venerable Brethren, how the Divine Master expels from the sacred Temple, as unworthy to worship there, people who pretend to honor God with nothing but neat and well-turned phrases, like actors in a theatre, and think themselves perfectly capable of working out their eternal salvation without plucking their inveterate vices from their hearts (b). It is, therefore, the keen desire of the Church that all of the faithful kneel at the feet of the Redeemer to tell Him how much they venerate and love Him. She wants them present in crowds—like the children whose joyous cries accompanied His entry into Jerusalem—to sing their hymns and chant their song of praise and thanksgiving to Him Who is King of Kings and Source of every blessing. She would have them move their lips in prayer, sometimes in petition, sometimes in joy and gratitude, and in this way experience His merciful aid and power like the Apostles at the lakeside of Tiberias, or abandon themselves totally, like Peter on Mount Thabor, to mystic union with the Eternal God in contemplation.

It is an error, consequently, and a mistake to think of **525**
the sacred Liturgy as merely the outward or visible part of *(5,*
divine worship or as an ornamental ceremonial. No less 8,
erroneous is the notion that it consists solely in a list of 9,
laws and prescriptions according to which the ecclesiastical *10,*
Hierarchy orders the sacred rites to be performed. *13,*

524a *Missale Rom., Secreta feriæ V post Dom. II Quadrag.*
524b Cf. Marc., VII, 6 et Is., 29:13.

54) It should be clear to all, then, that God cannot be honored worthily unless the mind and heart turn to Him in quest of the perfect life, and that the worship rendered to God by the Church in union with her divine Head is the most efficacious means of achieving sanctity.

This efficacy, where there is question of the Eucharistic Sacrifice and the Sacraments, derives first of all and principally from the act itself (*ex opere operato*). But if one considers the part which the Immaculate Spouse of Jesus Christ takes in the action, embellishing the Sacrifice and Sacraments with prayer and sacred ceremonies, or if one refers to the "Sacramentals" and the other rites instituted by the Hierarchy of the Church, then its effectiveness is due rather to the action of the Church (*ex opere operantis Ecclesiæ*), inasmuch as she is holy and acts always in closest union with her Head.

526 (*10, 11, 43, 54*) In this connection, Venerable Brethren, We desire to direct your attention to certain recent theories touching a so-called "objective" piety. While these theories attempt, it is true, to throw light on the mystery of the Mystical Body, on the effective reality of sanctifying grace, on the action of God in the Sacraments and in the Mass, it is nonetheless apparent that they tend to belittle, or pass over in silence, what they call "subjective," or "personal" piety.

It is an unquestionable fact that the work of our Redemption is continued, and that its fruits are imparted to us, during the celebration of the Liturgy, notably in the august Sacrifice of the altar. Christ acts each day to save us, in the Sacraments and in His holy Sacrifice. By means of them He is constantly atoning for the sins of mankind, constantly consecrating it to God. Sacraments and Sacrifice do, then, possess that "objective" power to make us really and personally sharers in the divine life of Jesus Christ. Not from any ability of our own, but by the power of God, are they endowed with the capacity to unite the piety of members with that of the Head, and to make this, in a sense, the action of the whole community. From these profound considerations some are led to conclude that all Christian piety must be centered in the mystery of the Mystical Body of Christ, with no regard for what is "personal" or "subjective," as they would have it. As a result they feel that all other religious exercises not directly connected with the sacred Liturgy and performed outside public worship, should be omitted.

But though the principles set forth above are excellent, it must be plain to everyone that the conclusions drawn from them respecting the two sorts of piety are false, insidious, and quite pernicious.

Very truly, the Sacraments and the Sacrifice of the altar, being Christ's own actions, must be held to be capable in themselves of conveying and dispensing grace from the divine Head to the members of the Mystical Body. But if they are to produce their proper effect, it is absolutely necessary that our hearts be rightly disposed to receive them. Hence the warning of Paul the Apostle with reference to Holy Communion: "But let a man first prove himself; and then let him eat of this bread and drink of the chalice" (a). This explains why the Church in a brief and significant phrase calls the various acts of mortification, especially those practiced during the season of Lent, "the Christian army's defenses" (b). They represent, in fact, the personal effort and activity of members who desire, as grace urges and aids them, to join forces with their Captain—"that we may discover . . . in our Captain," to borrow St. Augustine's words, "the fountain of grace itself" (c). But observe that these members are alive, endowed and equipped with an intelligence and will of their own. It follows that they are strictly required to put their own lips to the fountain, imbibe and absorb for themselves the life- 527 *(4, 11, 12, 54, 55)*

527a 1 Cor. 11:28.
527b *Missale Rom., Feria IV Cinerum.*
527c *De praedestinatione sanctorum,* 31.

giving water, and rid themselves personally of anything that might hinder its nutritive effect in their souls. Emphatically, therefore, the work of Redemption, which in itself is independent of our will, requires a serious interior effort on our part if we are to achieve eternal salvation.

528 *(11, 13, 54, 55)* If the private and interior devotion of individuals were to neglect the august Sacrifice of the altar and the Sacraments, and to withdraw them from the stream of vital energy that flows from Head to members, it would indeed be sterile, and deserve to be condemned. But when devotional exercise, and pious practices in general, not strictly connected with the Sacred Liturgy, confine themselves to merely human acts (a), with the express purpose of directing these latter to the Father in Heaven, of rousing people to repentance and holy fear of God, of weaning them from seductions of the world and its vice, and leading them back to the difficult path of perfection, then certainly such practices are not only highly praiseworthy but absolutely indispensable; because they expose the dangers threatening the spiritual life; they promote the acquisition of virtue; and because they increase the fervor and generosity with which we are bound to dedicate all that we are and all that we have to the service of Jesus Christ.

529 (2, *12,* 55) Genuine and real piety, which the Angelic Doctor calls "devotion," and which is the principal act of the virtue of religion—that act which correctly relates and fitly directs men to God and by which they freely and spontaneously give themselves to the worship of God in its fullest sense (a)—piety of this authentic sort needs meditation on the supernatural realities and spiritual exercises, if it is to be nurtured, stimulated and sus-

529a *Quo quidem actu homines recte ordinantur, ad Deum apte diriguntur, atque ultro libenterque ad ea omnia se dedunt quæ ad divinum cultum pertinent.* Cf. St. Thomas, *Summa Theol.* 2a-2ae, q. 82, art. I.

tained, and if it is to prompt us to lead a more perfect life. For the Christian religion, practiced as it should be, demands that the will especially be consecrated to God and exert its influence on all the other spiritual faculties. But every act of the will presupposes an act of the intelligence, and before one can express the desire and the intention of offering oneself in sacrifice to the eternal Godhead, a knowledge of the facts and truths which make religion a duty is altogether necessary. One must first know, for instance, man's last end and the supremacy of the Divine Majesty; after that, our common duty of submission to our Creator; and finally the inexhaustible treasures of love with which God yearns to enrich us, as well as the necessity of supernatural grace for the achievement of our destiny, and that special path marked out for us by Divine Providence in virtue of the fact that we have been united one and all, like members of a body, to Jesus Christ the Head. But further, since our hearts, disturbed as they are at times by the lower appetites, do not always respond to motives of love, it is also extremely helpful to let consideration and contemplation of the justice of God provoke us on occasion to salutary fear, and guide us thence to Christian humility, repentance and amendment.

But it will not do to possess these facts and truths after **530**
the fashion of an abstract memory lesson or lifeless commen- *(1,*
tary. They must lead to practical results. They must impel *12,*
us to subject our senses and their faculties to reason, as *55)*
illuminated by the Catholic faith. They must help to cleanse and purify the heart uniting it to Christ more intimately every day, growing ever more in His likeness, and drawing from Him the divine inspiration and strength of which it stands in need. They must serve as increasingly effective incentives to action; urging men to produce good fruit, to perform their individual duties faithfully, to give themselves eagerly to the regular practice of their religion and the energetic exercise of virtue. "You are Christ's, and Christ is

God's" (a). Let everything, therefore, have its proper place and arrangement; let everything be "theocentric", so to speak, if we really wish to direct everything to the glory of God through the life and power which flows from the divine Head into our hearts: "Having therefore, brethren, a confidence in the entering into the holies by the Blood of Christ, a new and living way which He hath dedicated for us through the veil, that is to say, His flesh, and a high priest over the house of God; let us draw near with a true heart, in fullness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water, let us hold fast the confession of our hope without wavering . . . and let us consider one another, to provoke unto charity and to good works (b).

531 *(9, 10, 12, 55)* Here is the source of the harmony and equilibrium which prevails among the members of the Mystical Body of Jesus Christ. When the Church teaches us our Catholic faith and exhorts us to obey the commandments of Christ, she is paving a way for her priestly, sanctifying action in its highest sense; she disposes us likewise for more serious meditation on the life of the Divine Redeemer and guides us to profounder knowledge of the mysteries of faith where we may draw the supernatural sustenance, strength and vitality that enable us to progress safely, through Christ, towards a more perfect life. Not only through her ministers, but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, the Church endeavors to permeate with this same spirit the life and labors of men—their private and family life, their social, even economic and political life—that all who are called God's children may reach more readily the end He has proposed for them.

Such action on the part of individual Christians, then, along with the ascetic effort prompting them to purify

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530a Cf. 1 Cor. 3:23.
530b Heb. 10:19-24.

their hearts, actually stimulates in the faithful those energies which enable them to participate in the august Sacrifice of the altar with better dispositions. They now can receive the Sacraments with more abundant fruit, and come from the celebration of the sacred rites more eager, more firmly resolved to pray and deny themselves like Christians, to answer the inspirations and invitation of divine grace and to imitate daily more closely the virtues of our Redeemer. And all of this not simply for their own advantage, but for that of the whole Church, where whatever good is accomplished proceeds from the power of her Head and redounds to the advancement of all her members.

In the spiritual life, consequently, there can be no opposition between the action of God, Who pours forth His grace into men's hearts so that the work of Redemption may always abide, and the tireless collaboration of man, who must not render vain the gift of God (a). No more can the efficacy of the external administration of the Sacraments, which comes from the rite itself (*ex opere operato*), be opposed to the meritorious action of their ministers or recipients, which we call the agent's action (*opus operantis*). Similarly, no conflict exists between public prayer and prayers in private, between morality and contemplation, between the ascetical life and devotion to the Liturgy. Finally there is no opposition between the jurisdiction and teaching office of the ecclesiastical Hierarchy and the specifically priestly power exercised in the sacred ministry. **532** *(2, 5, 6, 12, 13)*

Considering their special designation to perform the liturgical functions of the Holy Sacrifice and Divine Office, the Church has serious reasons for prescribing that the ministers she assigns to the service of the sanctuary and members of religious institutes betake themselves at stated times to mental prayer, to examination of conscience, and

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532a Cf. 2 Cor. 6:1.

to various other spiritual exercises (b). Unquestionably liturgical prayer, being the public supplication of the illustrious Spouse of Jesus Christ, is superior in excellence to private prayers. But this superior worth does not at all imply contrast or incompatibility between these two kinds of prayer. For both merge harmoniously in the single spirit which animates them: "Christ is all and in all" (c). Both tend to the same objective: until Christ be formed in us (d).

Worship and the Hierarchy

533 *(85, 86, 88)* For a better and more accurate understanding of the Sacred Liturgy another of its characteristic features, no less important, needs to be considered.

The Church is a society, and as such requires an authority and Hierarchy of her own. Though it is true that all the members of the Mystical Body partake of the same blessings and pursue the same objective, they do not all enjoy the same powers, nor are they all qualified to perform the same acts. The Divine Redeemer has willed, as a matter of fact, that His Kingdom should be built and solidly supported, as it were, on a holy order, which resembles in some sort the heavenly Hierarchy.

Only to the Apostles, and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood, in virtue of which they represent the person of Jesus Christ before their people, acting at the same time as representatives of their people before God. This priesthood is not transmitted by heredity or human descent. It does not emanate from the Christian community. It is not a delegation from the people. Prior to acting as representative of the community before the throne of God, the priest is the ambassador of the Divine Redeemer. He is God's vicegerent in the midst of his flock precisely because

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532b Cf. C.I.C., cant. 125, 126, 565, 571, 595, 1367.
532c Gal. 4:19.
532d Coloss. 3:11.

Jesus Christ is Head of that Body of which Christians are the members (a). The power entrusted to him, therefore, bears no natural resemblance to anything human. It is entirely supernatural. It comes from God. "As the Father hath sent me, I also send you" . . . (b) "he that heareth you heareth me" . . . (c) "go ye into the whole world and preach the gospel to every creature; he that believeth and is baptized shall be saved" (d).

That is why the visible, external priesthood of Jesus Christ is not handed down indiscriminately to all members of the Church in general, but is conferred on designated men, through what may be called the spiritual generation of Holy Orders. **534** *(86, 87)*

This latter, one of the seven Sacraments, not only imparts the grace appropriate to the clerical function and state of life, but imparts an indelible "character" besides, indicating the sacred ministers' conformity to Jesus Christ the Priest, and qualifying them to perform those official acts of religion by which men are sanctified and God is duly glorified in keeping with the divine laws and regulations.

In the same way, actually, that Baptism is the distinctive mark of all Christians, and serves to differentiate them from those who have not been cleansed in this purifying stream **535** *(87, 88)*

533a *Apostolis solummodo iisque deinceps, qui rite ab eis eorumque successoribus manuum impositionem susceperunt, sacerdotalis tribuitur potestas, qua ut coram sibi credita plebe Jesu Christi personam sustinent, ita coram Deo ipsius populi personam gerunt. Ejusmodi sacerdotium non hereditate nec generis cogitatione transmittitur; neque ex christianorum communitate oritur, vel a populo delegatur. Antequam populi nomine apud Deum agat, sacrorum administer divini Redemptoris legatus exsistit; atque idcirco quod Jesus Christus illius Corporis Caput est, Cujus christiani sunt membra, ipse Dei vices apud demandatum sibi gentem gerit.*

533b John 20:21.

533c Luke 10:16.

533d Mark 16:15-16.

and consequently are not members of Christ, the Sacrament of Holy Orders sets priests apart from the rest of the faithful who have not received this consecration. For they alone, in answer to an inward supernatural call have entered the august ministry, where they are assigned to service in the sanctuary and become, as it were, the instruments God uses to communicate supernatural life from on high to the Mystical Body of Jesus Christ. Add to this, as We have noted above, the fact that they alone have been marked with the indelible sign "conforming" them to Christ the Priest, (a) and that their hands alone have been consecrated "in order that whatever they bless may be blessed, whatever they consecrate may become sacred and holy, in the name of Our Lord Jesus Christ" (b). Let all, then, who would live in Christ, flock to their priests. By them they will be supplied with the comforts and food of the spiritual life. From them they will procure the medicine of salvation assuring their cure and happy recovery from the fatal sickness of their sins. The priest, finally, will bless their homes, consecrate their families and help them, as they breathe their last, across the threshold of eternal happiness.

536 *(16)* Since, therefore, it is the priest chiefly who performs the Sacred Liturgy in the name of the Church, its organization, regulation and details cannot but be subject to Church

535a *Etenim, quemadmodum Baptismatis lavacrum christianos omnes distinguit atque a ceteris sejungit, quos piacularis unda non laverit neque membra sint Christi, ita pariter Ordinis Sacramentum a ceteris omnibus christifidelibus, hoc non donatis charismate, sacerdotes discernit, quandoquidem iidem dumtaxat, superno quodam instinctu vocati, augustum ingressi sunt ministerium, quos sacris destinantur aris, ac veluti divina efficiuntur instrumenta, quibus cælestis supernaque vita cum Mystico Jesus Christi Corpore communicatur. Ac præterea, ut supra diximus, iidem solummodo indelebili nota illa insigniti sunt, qua Christo sacerdoti conformantur.*

535b *Pontif. Rom., De ordinatione presbyteri.*

authority. This conclusion, based on the nature of Christian worship itself, is further confirmed by the testimony of history.

Liturgy and dogma

Additional proof of this indefeasible right of the Ecclesiastical Hierarchy lies in the circumstance that the Sacred Liturgy is intimately bound up with doctrinal propositions which the Church proposes as perfectly true and certain, and must as a consequence conform to the decrees respecting Catholic faith issued by the supreme teaching authority of the Church with a view to safeguarding the integrity of the religion revealed by God. **537** *182, 84)*

On this subject We judge it Our duty to rectify an attitude with which you are doubtless familiar, Venerable Brethren. We refer to the error and fallacious reasoning of those who have claimed that the Sacred Liturgy is a kind of proving-ground for the truths to be held of faith, meaning by this that the Church is obliged to declare such a doctrine sound when it is found to have produced fruits of piety and sanctity through the sacred rites of the Liturgy, and otherwise to reject it. Hence the epigram: "*Lex orandi, lex credendi*"—the law for prayer is the law for faith (a).

But this is not what the Church teaches and enjoins. The worship she offers to God, all Good and Great, is a continuous profession of Catholic faith and a continuous exercise of hope and charity, as Augustine puts it tersely: "God is to be worshipped," he says, "by faith, hope and chari-

537a *Quam ad rem aliquid in recta luce ponendum esse ducimus, quod vobis, V. Fr., non ignotum esse putamus; eorum scilicet errorem atque fallaciam, qui sibi sumpsere sacram Liturgiam quasi quoddam experimentum exsistere veritatum ex fide retinendarum; quatenus nempe, si certa quædam id genus doctrina per sacros Liturgiæ ritus pietatis ac sanctimoniæ fructus dederit, eam ab Ecclesia comprobandum esse, si vero secus, reprobandam. Unde effatum illud: "Lex orandi, lex credendi."*

ty" (b). In the Sacred Liturgy we profess the Catholic faith explicitly and openly, not only by the celebration of the mysteries, and by offering the Holy Sacrifice and administering the Sacraments, but also by saying or singing the Credo or Symbol of the Faith—it is indeed the sign and badge, as it were, of the Christian—along with other texts, and likewise by reading of Holy Scripture, written under the inspiration of the Holy Spirit. The entire Liturgy, therefore, has the Catholic faith for its content, inasmuch as it bears public witness to the faith of the Church.

538 *(84)* For this reason, whenever there was question of defining a truth revealed by God, the Sovereign Pontiff and the Councils in their recourse to the "theological sources," as they are called, have not seldom drawn many an argument from this sacred science of the Liturgy. For an example in point, Our Predecessor of immortal memory, Pius IX, so argued when he proclaimed the Immaculate Conception of the Virgin Mary. Similarly during the discussion of a doubtful or controversial truth, the Church and the Holy Fathers have not failed to look to the age-old and age-honored sacred rites for enlightenment. Hence the well-known and venerable maxim: "*Legem credendi lex statuat supplicandi*" —let the rule for prayer determine the rule of belief (a). The Sacred Liturgy, consequently, does not decide or determine independently and of itself what is of Catholic faith. More properly, since the Liturgy is also a profession of eternal truths, and subject, as such, to the Supreme Teaching Authority of the Church, it can supply proofs and testimony, quite clearly of no little value, towards the determination of a particular point of Christian doctrine. But if one desires to differentiate and describes the relationship between faith and the Sacred Liturgy in absolute and general terms, it is perfectly correct to say: "*Lex credendi legem statuat supplicandi*"—let the rule of belief determine

537b *Enchiridion*, chap. 3.
538a *De gratia Dei*, "Indiculus".

the rule of prayer (b). The same holds true for the other theological virtues also: *"In . . . fide, spe et caritate, continuato desiderio semper oramus"*—we pray always, with constant yearning in faith, hope and charity (c).

Development of the Liturgy

539 *(15, 16)* From time immemorial the Ecclesiastical Hierarchy has exercised this right in matters liturgical. It has organized and regulated divine worship, enriching it constantly with new splendor and beauty, to the glory of God and the spiritual profit of Christians. What is more, it has not been slow—keeping the substance of the Mass and Sacraments carefully intact—to modify what it deemed not altogether fitting, and to add what appeared more likely to increase the honor paid to Jesus Christ and the august Trinity, and to instruct and stimulate the Christian people to greater advantage (a).

538b *Hac de causa, quotiescumque de aliqua definienda veritate divinitus data actum est, Summi Pontifices ac Concilia, cum ex "Fontibus Theologicis", quos vocant, haurirent, ex sacra etiam hac disciplina haud raro argumenta duxere; quemadmodum verbi gratia Decessor Noster imm. mem. Pius IX fecit, cum Immaculatam Mariæ Virginis Conceptionem decrevit. Atque eodem fere modo Ecclesia ac Sancti Patres, cum de aliqua veritate dubia controversaque disceptabatur, a venerandis etiam ritibus ex antiquitate traditis lumen petere non præteriere. Itaque notum et venerandum illud habetur effatum: "legem credendi lex statuat supplicandi". Sacra igitur Liturgia catholicam fidem absolute suaque vi non designat neque constituit; sed potius, cum sit etiam veritatum cælestium professio, quæ Supremo Ecclesiæ Magisterio subicitur, argumenta ac testimonia suppeditare potest, non parvi quidem momenti, ad peculiare decernendum christianæ doctrinæ caput. Quodsi volumus eas, quæ inter fidem sacramque Liturgiam intercedunt, rationes absoluto generalique modo internoscere ac determinare, jure meritoque dici potest: "Lex credendi legem statuat supplicandi."*

538c St. Augustine, *Epist.* 130, *ad Probam*, 18.

539a Cf. Const. *Divini cultus*, no. 372 ff.

Divine and human elements in the Liturgy

540 (*15, 82, 84*) The sacred Liturgy does in fact include divine as well as human elements. The former, instituted as they have been by God, cannot be changed in any way by men. But the human components admit of various modifications, as the needs of the age, circumstance and the good of souls may require, and as the Ecclesiastical Hierarchy under guidance of the Holy Spirit, may have authorized. This will explain the marvelous variety of Eastern and Western rites. Here is the reason for the gradual addition, through successive development, of particular religious customs and practices of piety only faintly discernible in earlier times. Hence likewise it happens from time to time that certain devotions long since forgotten are revived and practiced anew. All these developments attest the abiding life of the Immaculate Spouse of Jesus Christ through these many centuries. They are the sacred language she uses, as the ages run their course, to profess to her divine Spouse her own faith, along with that of the nations committed to her charge, and her own unfailing love. They furnish proof, besides, of the wisdom of the teaching method she employs to arouse and nourish constantly the "Christian instinct."

541 (*15, 82*) Several causes, really, have been instrumental in the progress and development of the Sacred Liturgy during the long and glorious life of the Church.

Thus for example, as Catholic doctrine on the Incarnate Word of God, the Eucharistic Sacrament and Sacrifice, and Mary the Virgin Mother of God came to be determined with greater certitude and clarity, new ritual forms were introduced through which the acts of the Liturgy proceeded to reproduce this brighter light issuing from the decrees of the teaching Authority of the Church, and to reflect it, in a sense, so that it might reach the minds and hearts of Christ's people more readily.

The subsequent advances in ecclesiastical discipline for the administering of the Sacraments, that of Penance for example; the institution and later suppression of the Catechumenate; and again, the practice of Eucharistic Communion under a single species, adopted in the Latin Church; these developments were assuredly responsible in no little measure for the modification of the ancient ritual in the course of time, and for the gradual introduction of new rites considered more in accord with prevailing discipline in these matters. **542** *(15)*

Just as notable a contribution to this progressive transformation was made by devotional trends and practices not directly related to the Sacred Liturgy, which began to appear, by God's wonderful design, in later periods, and grew to be so popular. We may instance the spread and ever mounting ardor of devotion to the Blessed Eucharist, devotion to the most bitter Passion of Our Redeemer, devotion to the most Sacred Heart of Jesus, to the Virgin Mother of God and to her most chaste Spouse. **543** *(15)*

Other manifestations of piety have also played their circumstantial part in this same liturgical development. Among them may be cited the public pilgrimages to the tombs of martyrs prompted by motives of devotion, the special periods of fasting instituted for the same reason, and lastly, in this gracious City of Rome, the penitential recitation of litanies during the "Station" processions, in which even the Sovereign Pontiff frequently joined.

It is likewise easy to understand that the progress of the fine arts, those of architecture, painting and music above all, have exerted considerable influence on the choice and dispositions of the various external features of the Sacred Liturgy. **544** *(15, 16)*

The only competent Authority

The Church has further used her right of control over liturgical observance to protect the purity of divine worship **545** *(16)* against abuse from dangerous and imprudent innovations introduced by private individuals and particular churches. Thus it came about—during the 16th century, when usages and customs of this sort had become increasingly prevalent and exaggerated, and when private initiative in matters liturgical threatened to compromise the integrity of faith and devotion, to the great advantage of heretics and further spread of their errors—that in the year 1588, Our Predecessor Sixtus V of immortal memory established the Sacred Congregation of Rites, charged with the defense of the legitimate rites of the Church and with the prohibition of any spurious innovation (a). This body fulfills even today the official function of supervision and legislation with regard to all matters touching the Sacred Liturgy (b).

546 *(16, 79)* It follows from this that the Sovereign Pontiff alone enjoys the right to recognize and establish any practice touching the worship of God, to introduce and approve new rites, as also to modify those he judges to require modification (a). Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship (b). Private individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society along with the exercise of the priesthood of Jesus Christ and worship of God; concerned as they are with the honor due to the Blessed Trinity, the Word Incarnate and His august Mother and the

545a Const. *Immensa*, d.d. XXII Ian. MDLXXXVIII.
545b C.I.C., cant. 253.
546a Canons 1257, 1261.
546b *Quamobrem uni Summo Pontifici jus est quemlibet de divino cultu agendo morem recognoscere ac statuere, novos inducere ac probare ritus, eosque etiam immutare, quos quidem immutandos judicaverit; Episcopis autem jus et officium est vigilare diligenter ut sacrorum canonum præscripta de divino cultu sedulo observentur.*

other Saints, and with the salvation of souls as well. For the same reason no private person has any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and with the order, unity and concord of the Mystical Body and frequently even with the integrity of Catholic faith itself (c).

Some rash abuses

The Church is without question a living organism, **547**
and as an organism in respect of the Sacred Liturgy also, *(18,*
she grows, matures, develops, adapts and accommodates *19,*
herself to temporal needs and circumstances, provided only *20)*
that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof. It has pained Us grievously to note, Venerable Brethren, that such innovations are actually being introduced, not merely in minor details but in matters of major importance as well. We instance, in point of fact, those who make use of the vernacular in the celebration of the august Eucharistic Sacrifice; those who transfer certain feast days—which have been appointed and established after mature deliberation—to other dates; those finally who delete from the prayer books approved for public use the sacred texts of the Old Testament, deeming them little suited and inopportune for modern times.

The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of the

546c *Eademque ratione privato nemini ulla facultas est externas hoc in genere actiones moderari, quæ cum Ecclesiastica disciplina et cum Mystici Corporis ordine, unitate ac concordia, immo haud raro cum catholicæ etiam fidei integritate conjunguntur quam maxime.*

mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the Sacred Liturgy, as We have said, is entirely subject to the discretion and approval of the Holy See (a).

548 *(6, 17, 40, 41)* The same reasoning holds in the case of some persons who are bent on the restoration of all the ancient rites and ceremonies indiscriminately. The Liturgy of the early ages is most certainly worthy of all veneration. But ancient usage must not be esteemed more suitable and proper, either in its own right or in its significance for later times and new situations, on the simple ground that it carries the savor and aroma of antiquity. The more recent liturgical rites likewise deserve reverence and respect. They too owe their inspiration to the Holy Spirit, Who assists the Church in every age even to the consummation of the world (a). They are equally the resources used by the majestic Spouse of Jesus Christ to promote and procure the sanctity of men.

Assuredly it is a wise and most laudable thing to return in spirit and affection to the sources of the Sacred Liturgy. For research in this field of study, by tracing it back to its origins, contributes valuable assistance towards a more thorough and careful investigation of the significance of feast days, and of the meaning of the texts and sacred cere-

547a *Latinæ linguæ usus, ut apud magnam Ecclesiæ partem viget, perspicuum est venustumque unitatis signum, ac remedium efficax adversus quaslibet germanæ doctrinæ corruptelas. In non paucis tamen ritibus vulgati sermonis usurpatio valde utilis apud populum exsistere potest; nihilominus unius Apostolicæ Sedis est id concedere; atque adeo, ea in consulta eaque non approbante, nihil prorsus hoc in genere fieri fas est, quandoquidem, ut diximus, sacræ Liturgiæ ordinatio ab ejus consilio ac nutu omnino pendet.*

548a Cf. Matt. 28:20.

monies employed on their occasion. But it is neither wise nor laudable to reduce everything to antiquity by every possible device. Thus, to cite some instances, one would be straying from the straight path were he to wish the altar restored to its primitive table form; were he to want black excluded as a color for the liturgical vestments; were he to forbid the use of sacred images and statues in Churches; were he to order the crucifix so designed that the Divine Redeemer's Body shows no trace of His cruel sufferings; and lastly were he to disdain and reject polyphonic music or singing in parts, even where it conforms to regulations issued by the Holy See (b).

Excessive archaism

Clearly no sincere Catholic can refuse to accept the **549** formulation of Christian doctrine more recently elaborated *(17)* and proclaimed as dogmas by the Church, under the inspiration and guidance of the Holy Spirit with abundant fruit for souls, because it pleases him to hark back to the old formulas. No more can any Catholic in his right senses repudiate existing legislation of the Church to revert to

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548b *Ad sacræ Liturgiæ fontes mente animoque redire sapiens profecto ac laudibilissima res est, cum disciplinæ hujus studium, ad ejus origines remigrans, haud parum conferat ad festorum dierum significationem et ad formularum, quæ usurpantur, sacrarumque cærimoniarum sententiam altius diligentiusque pervestigandam: non sapiens tamen, non laudabile est omnia ad antiquitatem quovis modo reducere. Itaque, ut exemplis utamur, is ex recto aberret, itinere, qui priscam altari velit mensæ formam restituere; qui liturgicas vestes velit nigro semper carere colore; qui sacras imagines ac statuas e templis prohibeat; qui divini Redemptoris in crucem acti effigies ita conformari jubeat, ut corpus ejus acerrimos non referat, quos passus est, cruciatus; qui denique polyphonicos, seu multisonos concentus reprobet ac repudiet, etiamsi normis obtemperent ab Apostolica Sede datis.*

prescriptions based on the earliest sources of canon law. Just as obviously unwise and mistaken is the zeal of one who in matters liturgical, would go back to the rites and usage of antiquity, discarding the new patterns introduced by disposition of Divine Providence to meet the changes of circumstances and situation.

This way of acting bids fair to revive the exaggerated and senseless antiquarianism to which the illegal Council of Pistoja gave rise. It likewise attempts to reinstate a series of errors which were responsible for the calling of that meeting as well as for those resulting from it, with grievous harm to souls, and which the Church, the ever watchful guardian of the "deposit of faith" committed to her charge by her Divine Founder, had every right and reason to condemn (a). For perverse designs and ventures of this sort tend to paralyze and weaken that process of sanctification by which the Sacred Liturgy directs the sons of adoption to their Heavenly Father for their souls' salvation.

550 (98) In every measure taken, then, let proper contact with the Ecclesiastical Hierarchy be maintained. Let no one arrogate to himself the right to make regulations and impose them on others at will. Only the Sovereign Pontiff, as the successor of Saint Peter, charged by the Divine Redeemer with the feeding of His entire flock (a), and with him, in obedience to the Apostolic See, the Bishops "whom the Holy Spirit has placed . . . to rule the Church of God" (b), have the right and the duty to govern the Christian people. Consequently, Venerable Brethren, whenever you assert your authority—even on occasion with wholesome severity—you are not merely acquitting yourselves of your duty; you are defending the very will of the Founder of the Church.

549a Cf. Pius VI, Const. *Auctorem fidei.*
550a Cf. John 21:15-17.
550b Acts 20:28.

II. *Eucharistic Worship*

551 *(46)* The mystery of the Most Holy Eucharist which Christ the High Priest instituted, and which He commands to be continually renewed in the Church by His Ministers, is the culmination and center, as it were, of the Christian religion. We consider it opportune, in speaking about the crowning act of the Sacred Liturgy, to delay for a little while and call your attention, Venerable Brethren, to this most important subject.

The Eucharistic Sacrifice

552 *(45, 46, 50, 57, 85, 100)* Christ the Lord, "Eternal Priest according to the order of Melchisedech" (a), "loving His own who were in the world" (b), "at the last supper, on the night He was betrayed, wishing to leave His beloved Spouse, the Church, a visible sacrifice, such as the nature of men requires, that would re-present the bloody Sacrifice offered once on the cross, and perpetuate its memory to the end of time, and whose salutary virtue might be applied in remitting those sins which we daily commit, . . . offered His Body and Blood under the species of bread and wine to God the Father, and under the same species allowed the Apostles, whom He at that time constituted the priests of the New Testament, to partake thereof; commanding them and their successors in the priesthood to make the same offering" (c) (d).

552a Psalm, 109:4.
552b John. 13:1.
552c Conc. Trid., Sess. XXII, c. 1.
552d *Christus Dominus, "sacerdos in æternum secundum ordinem Melchisedech," qui "cum dilexisset suos qui erant in mundo", "in cæna novissima, qua nocte tradebatur, ut dilectæ Sponsæ suæ Ecclesiæ visibile, sicut hominum natura exigit, relinqueret sacrificium, quo cruentem illud semel in Cruce peragendum representaretur, ejusque memoria in finem usque sæculi permaneret, atque illius salutaris virtus in remissionem eorum quæ a nobis quotidie committuntur, peccatorum applicaretur . . . Corpus et San-*

The august Sacrifice of the altar, then, is no mere empty commemoration of the passion and death of Jesus Christ, but a true and proper act of sacrifice, whereby the High Priest by an unbloody immolation offers Himself a most acceptable Victim to the Eternal Father, as He did upon the Cross. "It is one and the same Victim: the same Person now offers it by the ministry of His Priests, Who then offered Himself on the Cross, the manner of offering alone being different" (e) (f).

553 *(45, 87, 100)* The Priest is the same, Jesus Christ, whose sacred Person His minister represents. Now the minister by reason of the sacerdotal consecration which he has received is made like to the High Priest and possesses the power of performing actions in virtue of Christ's very Person (a). Wherefore in his priestly activity he in a certain manner "lends his tongue, and gives his hand" to Christ (b) (c).

guinem suum sub speciebus panis et vini Deo Patri obtulit, ac, sub earumdem rerum symbolis, Apostolis, quos tunc Novi Testamenti sacerdotes constituebat, ut sumerent, tradidit; et eisdem eorumque in sacerdotio successoribus ut offerent præcepit."

552e Council of Trent, Sess. 22, Chap 2.

552f *Augustum igitur altaris Sacrificium non mera est ac simplex Jesu Christi cruciatuum ac mortis commemoratio, sed vera ac propria sacrificatio, qua quidem per incruentam immolationem Summus Sacerdos id agit, quod jam in Cruce fecit, semet ipsum æterno Patri hostiam offerens acceptissimam. "Una . . . eademque est hostia, idem nunc offerens sacerdotum ministerio, qui se ipsum tunc in Cruce obulit, sola offerendi ratione diversa."*

553a Cf. St. Thom. *Summa Theol.*, III, q. XXII, a. 4.

553b John. Chrys. In John. Hom., 86, 4.

553c *Idem itaque Sacerdos, Christus Jesus, cujus quidem sacram personam ejus administer gerit. Hic siquidem, ob consecrationem quam accepit sacerdotalem, Summo Sacerdoti assimulatur, ac potestate fruitur operandi virtute ac persona ipsius Christi. Quamobrem actione sua sacerdotali Christo quodammodo "linquam commodat, manum porrigit."*

554 *(45, 48, 100)* Likewise the Victim is the same, namely, our Divine Redeemer in His human nature with His true Body and Blood. The manner, however, in which Christ is offered is different. On the Cross He completely offered Himself and all His sufferings to God, and the immolation of the Victim was brought about by the bloody death, which He underwent of His free will. But on the altar, by reason of the glorified state of His human nature, "death shall have no more dominion over Him" (a), and so the shedding of His Blood is impossible; still according to the plan of Divine Wisdom, the Sacrifice of our Redeemer is shown forth in an admirable manner by external signs which are symbols of His death. For by the "transubstantiation" of bread into the Body of Christ and of wine into His Blood, His Body and Blood are both really present; now the Eucharistic species under which He is present, symbolize the actual separation of His Body and Blood. Thus the commemorative representation of His death, which actually took place on Calvary, is repeated in every Sacrifice of the altar, seeing that Jesus Christ is symbolically shown by separate symbols to be in a state of victimhood (b).

555 *(50)* Moreover, the appointed ends are the same. The first of these is to give glory to the Heavenly Father. From His birth to His death Jesus Christ burned with zeal for the divine glory; and the offering of His Blood upon the Cross rose to heaven in an odor of sweetness. To perpetuate this praise, the members of the Mystical Body are united with their Divine Head in the Eucharistic Sacrifice, and with

554a Rom. 6:9.

554b *Siquidem per panis "transubstantiationem" in corpus vinique in Sanguinem Christi, ut ejus corpus reapse præsens habetur, ita ejus cruor: eucharisticæ autem species, sub quibus adest, cruentam corporis et sanguinis separationem figurant. Itaque memorialis demonstratio ejus mortis, quæ reapse in Calvariæ loco accidit, in singulis altaris sacrificiis iteratur, quandoquidem per distinctos indices Christus Jesus in statu victimæ significatur atque ostenditur.*

Him, together with the Angels and Archangels, they sing immortal praise to God (a) and give all honor and glory to the Father Almighty (b).

556 *(50)* The second end is duly to give thanks to God. Only the Divine Redeemer, as the Eternal Father's most beloved Son Whose immense love He knew, could offer Him a worthy return of gratitude. This was His intention and desire at the Last Supper when He "gave thanks" (a). He did not cease to do so when hanging upon the Cross, nor does He fail to do so in the august Sacrifice of the altar, which is an act of thanksgiving or a "Eucharistic" act; since this "is truly meet and just, right and availing unto salvation" (b).

557 *(50, 51)* The third end proposed is that of expiation, propitiation and reconciliation. Certainly no one was better fitted to make satsfaction to Almighty God for all the sins of men than was Christ. Therefore He desired to be immolated upon the Cross "as a propiation for our sins, not for ours only but also for those of the whole world" (a). And likewise He daily offers Himself upon our altars for our redemption, that we may be rescued from eternal damnation and admitted into the company of the elect. This He does, not for us only who are in this mortal life, but also "for all who rest in Christ, who have gone before us with the sign of faith and repose in the sleep of peace" (b); for whether we live, or whether we die "still we are not separated from the one and only Christ" (c).

555a Cf. *Missale Rom., Praefatio.*
555b Cf. Ibid. Canon.
556a Mark. 14:23.
556b *Missale Rom., Praefatio.*
557a 1 John 3:2.
557b *Missale Rom.*, Canon.
557c Saint Augustine, *De Trinit.*, lib. XIII, c. 19.

The fourth end, finally, is that of impetration. Man, being the prodigal son, has made bad use of and dissipated the goods which he received from his Heavenly Father. Accordingly, he has been reduced to the utmost poverty and to extreme degradation. However, Christ on the Cross "offering prayers and supplications with a loud cry and tears, has been heard for His reverence" (a). Likewise upon the altar He is our Mediator with God in the same efficacious manner, so that we may be filled with every blessing and grace. **558** *(50, 51)*

It is easy, therefore, to understand why the holy Council of Trent lays down that by means of the Eucharistic Sacrifice the saving virtue of the Cross is imparted to us for the remission of the sins we daily commit (a). **559** *(3, 44)*

Now the Apostle of the Gentiles proclaims the copious plenitude and the perfection of the Sacrifice of the Cross, when he says that Christ by one oblation has perfected forever them that are sanctified (b). For the merits of this Sacrifice, since they are altogether boundless and immeasurable, know no limits; for they are meant for all men of every time and place. This follows from the fact that in this Sacrifice the God-Man is the Priest and Victim; that His immolation was entirely perfect, as was His obedience to the will of His Eternal Father; and also that He suffered death as the Head of the human race: "See how we were bought: Christ hangs upon the Cross, see at what a price He makes His purchase . . . He sheds His Blood, He buys with His Blood, He buys with the Blood of the Spotless Lamb, He buys with the Blood of God's only Son. He who buys is Christ; the price is His Blood; the possession bought is the world" (c).

558a Heb. 5:7.
559a Cf. Sess. XXII, c. 1.
559b Cf. Heb. 10:14.
559c St. Augustine, Enarr. in Ps. CXLVII, n. 16.

The Efficacy of the Sacrifice

560 (*44,* 53, 55) This purchase, however, does not immediately have its full effect; since Christ after redeeming the world at the lavish cost of His own Blood, still must come into complete possession of the souls of men. Wherefore, that the redemption and salvation of each person and of future generations unto the end of time may be effectively accomplished, and be acceptable to God, it is necessary that men should individually come into vital contact with the Sacrifice of the Cross, so that the merits, which flow from it, should be imparted to them. In a certain sense it can be said that on Calvary Christ built a font of purification and salvation which He filled with the Blood He shed; but if men do not bathe in it and there wash away the stains of their iniquities, they can never be purified and saved.

561 (*43,* 44, 45, 46, 55, 58) The cooperation of the faithful is required so that sinners may be individually purified in the Blood of the Lamb. For though, speaking generally, Christ reconciled by His painful death the whole human race with the Father, He wished that all should approach and be drawn to His Cross, especially by means of the Sacraments and the Eucharistic Sacrifice, to obtain the salutary fruits produced by Him upon it. Through this active and individual participation, the members of the Mystical Body not only become daily more like to their divine Head, but the life flowing from the Head is imparted to the members, so that we can each

560a *Quamobrem ut eorum redemptio ac salus, ad singulos quod attinet et ad subsequentes posteritates omnes in finem usque sæculi, opere efficiatur Deoque habeatur accepta, opus est prorsus ut singillatim homines vitali modo Crucis sacrificium attingant, ideoque quæ ex eo aduntur merita iisdem impertiantur. Dici quodammodo potest in Calvario Christum piacularem salutaremque instruxisse piscinam, quam suo replevit effuso cruore: at si homines ejus non se mergunt in undas, atque inibi suas iniquitatum maculas non detergunt, purificati ac salvi fieri profecto nequeunt.*

repeat the words of St. Paul: "With Christ I am nailed to the Cross: I live, now not I, but Christ liveth in me" (a). We have already explained sufficiently and of set purpose on another occasion, that Jesus Christ "when dying on the Cross, bestowed upon His Church, as a completely gratuitous gift, the immense treasure of the Redemption. But when it is a question of distributing this treasure, He not only commits the work of sanctification to His Immaculate Spouse, but also wishes that, to a certain extent, sanctity should derive from her activity" (b).

The august Sacrifice of the altar is, as it were, the supreme instrument whereby the merits won by the Divine Redeemer upon the Cross are distributed to the faithful: "as often as this commemorative Sacrifice is offered, there is wrought the work of our Redemption" (c). This, however, so far from lessening the dignity of the actual Sacrifice on Calvary, rather proclaims and renders more manifest its greatness and its necessity, as the Council of Trent declares (d). Its daily immolation reminds us that there is no salvation except in the Cross of Our Lord Jesus Christ (e), and that God Himself wishes that there should be a continuation of this Sacrifice "from the rising of the sun till the going down thereof" (f), so that there may be no cessation of the hymn of praise and thanksgiving which man owes to God, seeing that he re-

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561a Gal. 2:19-20.

561b Litt. Encycl. *Mystici Corporis.*

561c *Missale Rom. Secreta Dom. IX post Pentec.*

561d Council of Trent, XXII, 2 and can. 4.—*Augustum autem altaris sacrificium eximium est veluti instrumentum, quo promerita e divini Redemptoris Cruce orta credentibus distribuuntur: "quoties hujus hostiæ commemoratio celebratur, opus nostræ redemptionis exercetur." Illud tamen, nedum cruenti Sacrificii dignitatem minuat, ejus potius magnitudinem necessitatemque, ut Tridentina Synodus asseverat, declarat magisque perspicuas reddit.*

561e Cf. Gal. 6:14.

561f Mal. 1:11.

quires His help continually and has need of the Blood of the Redeemer to remit sin which challenges God's justice

Participation of the Faithful

562 It is therefore desirable, Venerable Brethren, that all
(4, the faithful should be aware that to participate in the
89, Eucharistic Sacrifice is their chief duty and supreme dig-
91, nity, and that not in an inert and negligent fashion, giving
95, way to distractions and day-dreaming, but with such
96) earnestness and concentration that they may be united as closely as possible with the High Priest (a), according to the Apostle: "Let this mind be in you which was also in Christ Jesus" (b). And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves.

It is quite true that Christ is a Priest; but He is a Priest not for Himself but for us, when in the name of the whole human race He offers our prayers and religious homage to the Eternal Father; He is also a Victim and for us, since He substitutes Himself for sinful man. Now the exhortation of the Apostle: "Let this mind be in you which was also in Christ Jesus," requires that all Christians should possess, as far as is humanly possible, the same dispositions as those which the Divine Redeemer had when He offered Himself in sacrifice: that is to say, they should in a humble attitude of mind, pay adoration, honor, praise and thanksgiving to the supreme Majesty of God. Moreover, it means that they must assume to some extent the character of a victim, that they deny themselves as the

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562a *Expedit igitur, Ven. Frat., christifideles omnes animadvertant summo sibi officio esse summæque dignitati Eucharisticum participare Sacrificium; idque non quiescenti negligentique animo et ad alia excurrenti atque vaganti, sed tam impense tamque actuose ut cum Summo Sacerdote arctissime conjugentur. . . .*

562b Phil. 2:5.

Gospel commands, that freely and of their own accord they do penance, and that each detests and satisfies for his sins. It means, in a word, that we must all undergo with Christ a mystical death on the Cross so that we can apply to ourselves the words of St. Paul: "With Christ I am nailed to the Cross" (c).

The fact, however, that the faithful participate in the **563**
Eucharistic Sacrifice, does not mean that they also are *(67,*
endowed with priestly power. It is very necessary that you *86,*
make this quite clear to your flocks. *87,*

For there are today, Venerable Brethren, those who, *90,*
approximating to errors long since condemned (a), teach *91)*
that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptized; and hold that the command by which Christ gave power to His Apostles at the Last Supper to do what He Himself had done, applies directly to the entire Christian Church, and that thence, and thence only, arises the hierarchical priesthood. Hence they assert that the people are possessed of a true priestly power, while the priest acts only in virtue of an office committed to him by the community. Wherefore they look on the Eucharistic Sacrifice as a "concelebration," in the literal meaning of that term, and consider it more fitting that priests should "concelebrate" with the people present than that they should offer the Sacrifice privately when the people are absent (b).

562c Gal. 2:19.

563a Cf. Conc. Trid., Sess. XXIII, c. 4.

563b *Sunt enim, Ven. Frat.,, qui hodie ad jam olim damnatos errores accedentes, doceant in Novo Testamento sacerdotii nomine id solummodo venire, quod ad omnes spectet, qui sacri fontis lavacro expiati fuerint; itemque præceptum illud, quo Jesus Christus in novissima cæna id Apostolis commiserat faciendum, quod ipse facerat, ad cunctam directo pertinere christifidelium Ecclesiam; atque exinde, deinceps tantum, hierarchicum consecutum esse sacerdo-*

564 *(90, 91)* It is superfluous to explain how captious errors of this sort completely contradict the truths which We have just stated above, when treating of the place of the priest in the Mystical Body of Jesus Christ. But We deem it necessary to recall that the priest acts for the people only because he represents Jesus Christ, Who is Head of all His members and offers Himself in their stead. Hence he goes to the altar as the minister of Christ, inferior to Christ but superior to the people (a). The people, on the other hand, since they in no sense represent the Divine Redeemer and are not a mediator between themselves and God, can in no way possess the sacerdotal power (b).

Participation in the Offering

565 *(91, 93)* All this has the certitude of faith. However, it must also be said that the faithful do offer the Divine Victim, though in a different sense (a).

This has already been stated in the clearest terms by some of Our Predecessors and some Doctors of the

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tium. Quapropter populum autumant vera perfrui sacerdotali potestate, sacerdotem autem solummodo agere ex delegato a communitate munere. Quamobrem Eucharisticum Sacrificium veri nominis "concelebrationem" existimant ac reputant expedire potius ut sacerdotes una cum populo adstantes "concelebrent" quam ut privatim Sacrificium offerant absente populo.

564a Cf. Robert Bellarm., *De Missa II*, cap. 4.

564b *Illud tamen in memoriam revocandum esse ducimus, sacerdotem nempe idcirco tantum populi vices agere, quia personam gerit Domini nostri Jesu Christi, quatenus membrorum omnium Caput est, pro iisdemque semetipsum offert; ideoque ad altare accedere ut ministrum Christi, Christo inferiorem, superiorem autem populo. Populum contra, quippe qui nulla ratione Divini Redemptoris personam sustineat, neque conciliator sit inter seipsum et Deum, nullo modo jure sacerdotali frui posse.*

565a *Quæ quidem fidei certitudine constant; at præterea christifideles etiam divinam offerre hostiam, diversa tamen ratione, dicendi sunt.*

Church. "Not only," says Innocent III of immortal memory, "do the priests offer the Sacrifice, but also all the faithful: for what the priest does personally by virtue of his ministry, the faithful do collectively by virtue of their intention" (b). We are happy to recall one of St. Robert Bellarmine's many statements on this subject. "The Sacrifice," he says, "is principally offered in the person of Christ. Thus the oblation that follows the Consecration, is a sort of attestation that the whole Church consents in the oblation made by Christ, and offers it along with Him"(c).

Moreover the rites and prayers of the Eucharistic Sacrifice signify and show no less clearly that the oblation of the Victim is made by the priests in company with the people. For not only does the sacred minister, after the oblation of the bread and wine when he turns to the people, say the significant prayer: "Pray Brethren, that my sacrifice and yours may be acceptable to God the Father Almighty" (a); but, also the prayers by which the Divine Victim is offered to God are generally expressed in the plural number; and in these it is indicated more than once that the people also participate in this august Sacrifice inasmuch as they offer the same. The following words, for example, are used: "For whom we offer, or who offer up to Thee . . . We therefore beseech Thee, O Lord, to be appeased and to receive this offering of our bounden duty, as also of Thy whole household . . . We Thy servants, as also Thy holy people . . . do offer unto Thy most excellent majesty, of Thine own gifts bestowed upon us, a pure victim, a holy victim, a spotless victim" (b). **566** *(92)*

565b *De Sacro Altaris Mysterio, III,* 6.
565c *De Missa,* I cap. 27.
566a *Missale Rom., Ordo Missæ.*
566b Ibid. Canon *Missae.*

567 *(89)* Nor is it to be wondered at, that the faithful should be raised to this dignity. By the waters of Baptism, as by common right, Christians are made members of the Mystical Body of Christ the Priest, and by the "character" which is imprinted on their souls, they are appointed to give worship to God. Thus they participate, according to their condition, in the priesthood of Christ.

568 *(93)* In every age of the Church's history, the mind of man, enlightened by faith, has aimed at the greatest possible knowledge of things divine. It is fitting, then, that the Christian people should also desire to know in what sense they are said in the canon of the Mass to offer up the Sacrifice. To satisify such a pious desire, then, We shall here explain the matter briefly and concisely.

First of all, the more extrinsic explanations are these:–it frequently happens that the faithful assisting at Mass join their prayers alternately with those of the priest, and sometimes–a more frequent occurrence in ancient times–they offer to the ministers at the altar bread and wine to be changed into the Body and Blood of Christ, and, finally, by their alms they get the priest to offer the Divine Victim for their intentions.

569 (48, 88, 92) But there is also a more profound reason why all Christians, especially those who are present at Mass, are said to offer the Sacrifice. In this most important subject it is necessary, in order to avoid giving rise to a dangerous error, that we define the exact meaning of the word "offer." The unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful. But it is because the priest places the Divine Victim upon the altar that he offers it to God the Father as an oblation for the glory of the Blessed Trinity and for the good of the whole Church. Now the faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely because they not only offer the Sacrifice by the hands of the priest, but also, to a certain extent, in union with him. It is by reason of this participation that the offering made by the people is also included in liturgical worship (a).

570 *(92)* Now it is clear that the faithful offer the Sacrifice by the hands of the priest from the fact that the minister at the altar in offering a Sacrifice in the name of all His members represents Christ, the Head of the Mystical Body. Hence the whole Church can rightly be said to offer up the Victim through Christ. But the conclusion that the people offer the Sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite: for this is the privilege only of the minister who has been divinely appointed to this office: rather, it is based on the fact that the people unite their hearts in praise, impetration, expiation and thanksgiving with the prayers or intention of the priest, even of the High Priest Himself, so that in the one and same offering of the Victim and according to a visible sacerdotal rite, they may be presented to God the Father (a). It is obviously necessary

569a *Incruenta enim illa immolatio, qua consecrationis verbis prolatis Christus in statu victimæ super altare praesens redditur, ab ipso solo sacerdote perficitur, prout Christi personam sustinet, non vero prout christifidelium personam gerit. At idcirco quod sacerdos divinam victimam altari superponit, eamdem Deo Patri qua oblationem defert ad gloriam Sanctissimæ Trinitatis et in bonum totius Ecclesiæ. Hanc autem restricti nominis oblationem christifideles suo modo duplicique ratione participant: quia nempe non tantum per sacerdotis manus, sed etiam cum ipso quodammodo Sacrificium offerunt: qua quidem participatione, populi quoque oblatio ad ipsum liturgicum refertur cultum.*

570a *Christifideles autem per sacerdotis manus Sacrificium offerre ex eo patet, quod altaris administer personam Christi uptote Capitis gerit, membrorum omnium nomine offeren-*

that the external sacrificial rite should, of its very nature, signify the internal worship of the heart. Now the Sacrifice of the New Law signifies that supreme worship by which the principal Offerer Himself, Who is Christ, and in union with Him and through Him all the members of the Mystical Body, pay God the honor and reverence that are due to Him.

571 We are very pleased to learn that this teaching, thanks
(47, to a more intense study of the Liturgy on the part of many,
50, especially in recent years, has been given full recognition.
52, We must, however, deeply deplore certain exaggerations
93) and over-statements which are not in agreement with the
true teaching of the Church.

Some, in fact, disapprove altogether of those Masses which are offered privately and without a congregation, on the ground that they are a departure from the ancient way of offering the Sacrifice; moreover, there are some who assert that priests cannot offer Mass at different altars at the same time, because, by doing so, they separate the community of the faithful and imperil its unity; while some go so far as to hold that the people must confirm and ratify the Sacrifice if it is to have its proper force and value.

They are mistaken in appealing in this matter to the social character of the Eucharistic Sacrifice, for as often as the priest repeats what the Divine Redeemer did at

tis; quo quidem fit, ut universa Ecclesia jure dicatur per Christum victimæ oblationem deferre. Populum vero una cum ipso sacerdote offerre non idcirco statuitur, quod Ecclesiæ membra, haud aliter ac ipse sacerdos, ritum liturgicum adspectabilem perficiant, quod solius ministri est ad hoc divinitus deputati: sed idcirco quod sua vota laudis, impetrationis, expiationis gratiarumque actionis una cum votis seu mentis intentione sacerdotis, immo Summi ipsius Sacerdotis, eo fine conjungit, ut eadem in ipsa victimæ oblatione, externo quoque sacerdotis ritu, Deo Patri exhibeantur.

the Last Supper, the Sacrifice is really completed. Moreover, this Sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it, acts in the name of Christ and of the faithful, whose Head is the Divine Redeemer, and he offers it to God for the Holy Catholic Church, and for the living and the dead (a). This is undoubtedly so, whether the faithful are present—as We desire and commend them to do in great numbers and with devotion—or not present, since it is in no wise required that the people ratify what the sacred Minister has done (b).

Still, though it is clear from what We have said that the Mass is offered in the name of Christ and of the Church and that it is not robbed of its social effects though it be celebrated by a priest without a server, nonetheless, on account of the dignity of such an august mystery, it is our earnest desire—as Mother Church has always commanded—that no priest should say Mass unless a server is at hand to answer the prayers, as canon 813 prescribes. **572** *(47)*

571a *Missale Rom.*, Canon *Missae.*

571b *Perperam hac in re ad socialem Eucharistici Sacrificii indolem provocatur. Quotiescumque enim sacerdos id renovat, quod divinus Redemptor in novissima cæna peregit, reapse Sacrificium consummatur: quod quidem Sacrificium, semper et ubique, itemque necessario ac suapte natura, publico et sociali munere fruitur; quandoquidem is, qui illud immolat, et Christi et christifidelium, cujus Divinus Redemptor est Caput, nomine agit, atque illud Deo offert pro Ecclesia Sancta Catholica, ac pro vivis et defunctis. Idque fit procul dubio sive christifideles præsentes adsint—quos Nos frequentissimos pientissimosque adesse cupimus ac commendamus—, sive non adsint, cum neutiquam requiratur ut, quod sacrorum administer fecerit, populus ratum habeat.*

Participation as Victims

573 (94, 95) In order that the oblation by which the faithful offer the Divine Victim in this Sacrifice to the Heavenly Father may have its full effect, it is necessary that the people add something else, namely the offering of themselves as a victim.

This offering in fact is not confined merely to the liturgical Sacrifice. For the Prince of the Apostles wishes us, as living stones built upon Christ the cornerstone, to be able as "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (a). St. Paul the Apostle addresses the following words of exhortation to Christians, without distinction of time: "I beseech you therefore, . . . that you present your bodies, a living sacrifice, holy, pleasing unto God, your reasonable service" (b). But at that time especially when the faithful take part in the liturgical service with such piety and recollection that it can truly be said of them: "whose faith and devotion is known to Thee" (c), it is then, with the High Priest and through Him they offer themselves as a spiritual sacrifice, that each one's faith ought to become more ready to work through charity, his piety more real and fervent, and each should consecrate himself to the furthering of the divine glory, desiring to become as like as possible to Christ in His most grievous sufferings.

574 (94, 95) This we are also taught by those exhortations which the Bishop, in the Church's name, addresses to priests on the day of their ordination: "Understand what you do, imitate what you handle, and since you celebrate the mystery of the Lord's death, take good care to mortify your members with their vices and concupiscences" (a). In almost the same manner the sacred books of the liturgy

573a 1 Peter 2:5.
573b Rom. 12:1.
573c *Missale Rom.*, Canon *Missae*.
574a *Pontif. Rom., De Ordinatione presbyteri.*

advise Christians who come to Mass to participate in the Sacrifice: "At this . . . altar let innocence be in honor, let pride be sacrificed, anger slain, impurity and evil desire laid low, let the sacrifice of chastity be offered in place of doves and instead of the young pigeons the sacrifice of innocence" (b). While we stand before the altar, then, it is our duty so to transform our hearts that every trace of sin may be completely blotted out, while whatever promotes supernatural life through Christ, may be zealously fostered and strengthened even to the extent that, in union with the Immaculate Victim, we become a victim acceptable to the Eternal Father.

The prescriptions in fact of the Sacred Liturgy aim, by **575**
every means at their disposal, at helping the Church to *(41,*
bring about this holy purpose in the most suitable manner *94,*
possible. This is the object not only of readings, homilies *96,*
and other sermons given by priests, as also the whole cycle *97)*
of mysteries which are proposed for our commemoration in the course of the year, but it is also the purpose of vestments, of sacred rites and their external splendor. All these things aim at "enhancing the majesty of this great Sacrifice, and raising the minds of the faithful by means of these visible signs of religion and piety, to the contemplation of the sublime truths contained in this Sacrifice" (a).

All the elements of the Liturgy, then, would have us **576**
reproduce in our hearts through the mystery of the Cross *(9,*
the likeness of the Divine Redeemer according to the *47,*
words of the Apostle of the Gentiles: "With Christ I am *94)*
nailed to the Cross. I live, now not I, but Christ liveth in me" (a). Thus we become a victim, as it were, along with Christ to increase the glory of the Eternal Father.

574b Ibid. *De altaris consecrat., Praefatio.*
575a Cf. Conc. Trid., Sess. XXII, c. 5.
576a Gal. 2:19-20.

Let this, then, be the intention and aspiration of the faithful, when they offer up the divine Victim in the Mass. For if, as St. Augustine writes, our mystery is enacted on the Lord's table, that is Christ our Lord Himself (b), who is the Head and symbol of that union through which we are the Body of Christ (c) and members of His Body (d): if St. Robert Bellermine teaches, according to the mind of the Doctor of Hippo, that in the Sacrifice of the altar there is signified the general sacrifice by which the whole Mystical Body of Christ, that is, all the city of the redeemed, is offered up to God through Christ, the High Priest (e): nothing can be conceived more just or fitting than that all of us in union with our Head, Who suffered for our sake, should also sacrifice ourselves to the Eternal Father. For in the Sacrament of the altar, as the same St. Augustine has it, the Church is made to see that in what she offers she herself is offered (f).

577 *(95)* Let the faithful, therefore, consider to what a high dignity they are raised by the Sacrament of Baptism. They should not think it enough to participate in the Eucharistic Sacrifice with that general intention which befits members of Christ and children of the Church, but let them further, in keeping with the spirit of the Sacred Liturgy, be most closely united with the High Priest and His earthly minister, at the time the consecration of the Divine Victim is effected, and at that time especially when those solemn words are pronounced: "By Him and with Him and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Spirit, all honor and glory forever and ever" (a); to these words in fact the people answer:

576b Cf. Serm., CCLXXII.
576c 1 Cor. 13:27.
576d Cf. Eph. 5:30.
576e Cf. St. Robert Bellarm., *De Missa*, II, cap. 8.
576f Cf. *De Civ. Dei.*, lib. X, cap. 6.
577a *Missale Rom.*, Canon *Missae.*

"Amen." Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their Divine Savior upon the Cross.

Means of promoting this participation

Therefore, they are to be praised who with the idea of getting the Christian people to take part more easily and more fruitfully in the Mass strive to make them familiar with the "Roman Missal," so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church. They also are to be commended who strive to make the Liturgy even in an external way a sacred act in which all who are present may share. This can be done in more than one way, when, for instance, the whole congregation in accordance with the rules of the Liturgy, either answer the priest in an orderly and fitting manner, or sing hymns suitable to the different parts of the Mass, or do both, or finally in High Masses when they answer the prayers of the minister of Jesus Christ and also sing the liturgical chant. **578** *(28, 97)*

These methods of participation in the Mass are to be approved and commended when they are in complete agreement with the precepts of the Church and the rubrics of the Liturgy. Their chief aim is to foster and promote the people's piety and intimate union with Christ and His visible minister and to arouse those internal sentiments and dispositions which should make our hearts become like to that of the High Priest of the New Testament. However, though they show also in an outward manner that the very nature of the Sacrifice, as offered by the Mediator between God and men (a), must be regarded as the act of the whole Mystical Body of Christ, still they are by no means necessary to constitute it a public act or to give it a social character. And besides, a "dialogue" Mass **579** *(47, 93, 96)*

579a Cf. 1 Tim. 2:5.

of this kind cannot replace the High Mass, which, as a matter of fact, though it should be offered with only the sacred ministers present, possesses its own special dignity, due to the impressive character of its ritual and the magnificence of its ceremonies. The splendor and grandeur of a High Mass, however, are very much increased if, as the Church desires, the people are present in great numbers and with devotion (b).

580 (93, 96) It is to be observed also that they have strayed from the path of truth and right reason who, led away by false opinions, make so much of these accidentals as to presume to assert that without them the Mass cannot fulfill its appointed end (a).

Many of the faithful are unable to use the "Roman Missal" even though it is written in the vernacular; nor are all capable of understanding correctly the liturgical rites and formulas. So varied and diverse are men's talents and characters that it is impossible for all to be moved and attracted to the same extent by community prayers, hymns, and liturgical services. Moreover, the needs and inclinations of all are not the same, nor are they always

579b *Neutiqaum tamen necessariæ sunt ad publicam ejusmodi constituendam communemque notam. Ac præterea id genus Sacrum, alternis vocibus celebratum, in locum augusti Sacrificii solemniter peracti suffici non potest; quod quidem, etiamsi adstantibus solummodo sacris administris fiat, ob rituum majestatem cæremoniarumque apparatum peculiari fruitur dignitate sua, cujus tamen splendor et amplitudo, si frequens pietateque præstans populus adsit, ut Ecclesiæ in votis est, summopere adaugetur.*

580a *Animadvertendum quoque est eos veritatem egredi rectæque rationis iter, qui fallacibus opinationibus ducti, hæc rerum adjuncta tanti faciant, ut asseverare non dubitent, iisdem prætermissis, rem sacram statutum sibi finem assequi non posse.*

constant in the same individual (b). Who then would say, on account of such a prejudice, that all these Christians cannot participate in the Mass nor share its fruits? On the contrary, they can adopt some other method which proves easier for certain people, for instance, they can lovingly meditate on the mysteries of Jesus Christ or perform other exercises of piety or recite prayers which, though they differ from the sacred rites, are still essentially in harmony with them.

Wherefore We exhort you, Venerable Brethren, that **581** *(35, 39, 84, 96, 98)* each in his Diocese or ecclesiastical jurisdiction supervise and regulate the manner and method in which the people take part in the Liturgy, according to the rubrics of the "Missal" and in keeping with the injunctions which the Sacred Congregation of Rites and the Code of Canon Law have published. Let everything be done with due order and dignity, and let no one, not even a priest, make use of the sacred edifices according to his whim to try out experiments (a). It is also Our wish that in each Diocese an advisory Committee to promote the liturgical Apostolate should be established, similar to that which cares for sacred music and art, so that with your watchful guidance everything may be carefully carried out in accordance with the prescriptions of the Apostolic See.

In religious communities let all those regulations be accurately observed which are laid down in their respective constitutions, nor let any innovations be made which the superiors of these communities have not previously approved.

580b *Ingenium, indoles, ac mens hominum tam varia sunt atque absimilia, ut non omnes queant precibus, canticis sacrisque actionibus, communiter habitis, eodem modo moveri ac duci. Ac præterea animorum necessitates et propensa eorum studia non eadem in omnibus sunt, neque in singulis semper eadem permanent.*

581a *Neve cuilibet, etsi sacerdoti, liceat arbitrio suo sacris ædibus quasi experimenti causa uti.*

But however much variety and disparity there may be in the exterior manner and circumstances in which the Christian laity participate in the Mass and other liturgical functions, constant and earnest effort must be made to unite the congregation in spirit as much as possible with the Divine Redeemer, so that their lives may be daily enriched with more abundant sanctity, and greater glory be given to the Heavenly Father.

Holy Communion

582 *(49, 60)* The august Sacrifice of the altar is concluded with Communion or the partaking of the divine feast. But, as all know, the integrity of the Sacrifice requires only that the priest partake of the heavenly Food. Although it is most desirable that the people should also approach the holy table, this is not required for the integrity of the Sacrifice.

We wish in this matter to repeat the remarks which Our Predecessor Benedict XIV makes with regard to the definitions of the Council of Trent: "First We must state that none of the faithful can hold that private Masses, in which the priest alone receives Holy Communion, are thereby unlawful and do not fulfill the idea of the true, perfect and complete unbloody Sacrifice instituted by Christ our Lord. For the faithful know quite well, or at least can easily be taught, that the Council of Trent, supported by the doctrine which the uninterrupted tradition of the Church has preserved, condemned the new and false opinion of Luther as opposed to this tradition" (a). "If anyone shall say that Masses in which the priest only receives Communion, are unlawful, and therefore should be abolished, let him be anathema" (b) (c).

582a Litt. Encycl. *Certiores effecti*, cf. above no. 5 ff.
582b Conc. Trid., Sess. XXII, can. 8.
582c *Primo . . . dicendum Nobis occurrit, nemini ex fidelibus in mentem venire posse Missas privatas, in quibus sacerdos solus sacram sumit Eucharistiam, propterea veri, perfecti et*

They therefore err from the path of truth, who do not want to have Masses celebrated unless the faithful communicate; and those are still more in error who, in holding that it is altogether necessary for the faithful to receive Holy Communion as well as the priest, put forward the captious argument that here there is question not of a Sacrifice merely, but of a Sacrifice and a supper of brotherly union, and consider the general Communion of all present as the culminating point of the whole celebration. **583** *(49, 60)*

Now it cannot be over-emphasized that the Eucharistic Sacrifice of its very nature is the unbloody immolation of the Divine Victim, which is made manifest in a mystical manner by the separation of the Sacred Species and by their oblation to the Eternal Father. Holy Communion pertains to the integrity of the Mass and to the partaking of the august Sacrament; but while it is obligatory for the priest who says the Mass, it is only something earnestly recommended to the faithful (a). **584** *(48, 49)*

The Church, as the teacher of truth, strives by every means in her power to safeguard the integrity of the Catholic faith, and like a mother solicitous for the welfare of **585** *(60, 62)*

integri Sacrificii incruenti a Christo Domino instituti rationem amittere, ideoque illicitas esse existimandas. Nec enim ignorant fideles aut saltem facile edoceri possunt, Sacrosanctum Concilium Tridentinum, innixum doctrinæ quam perpetua Ecclesiæ traditio servavit, huic adversantem novam falsamque Lutheri sententiam damnasse: "Si quis dixerit Missas in quibus solus sacerdos sacramentaliter communicat illicitas esse, ideoque abrogandas, anathema sit".

584a *Etenim etiam atque animadvertendum est Eucharisticum Sacrificium suapte natura incruentam esse divinæ victimæ immolationem, quæ quidem mystico modo ex sacrarum separatione patet, ex earumque oblatione Æterno Patri peracta. Sacra autem synaxis ad item integrandum ad idemque Augusti Sacramenti communione participandum pertinet; dumque administro sacrificanti omnino necessaria est, christifidelibus est tantummodo enixe commendanda.*

her children, she exhorts them most earnestly to partake fervently and frequently of the richest treasure of our religion.

She wishes in the first place that Christians—especially when they cannot easily receive Holy Communion—should do so at least by desire, so that with renewed faith, reverence, humility and complete trust in the goodness of the Divine Redeemer, they may be united to Him in the spirit of the most ardent charity.

586 (58, 60, 61, 62) But the desire of Mother Church does not stop here. For since by feasting upon the Bread of Angels we can by a "sacramental" Communion, as we have already said, also become partakers of the Sacrifice, she repeats the invitation to all her children individually "Take and eat.... Do this in memory of Me" (a) so that "we may continually experience within us the fruit of our Redemption" (b) in a more efficacious manner. For this reason the Council of Trent, reechoing, as it were, the invitation of Christ and His Immaculate Spouse, has earnestly exhorted "the faithful when they attend Mass to communicate not only by a spiritual communion but also by a sacramental one, so that they may obtain more abundant fruit from this most holy Sacrifice" (c). Moreover, Our Predecessor of immortal memory, Benedict XIV, wishing to emphasize and throw fuller light upon the truth that the faithful by receiving the Holy Eucharist become partakers of the divine Sacrifice itself, praises the devotion of those who, when attending Mass, not only elicit a desire to receive Holy Communion but also want to be nourished by Hosts consecrated during the Mass, even though, as he himself states, they really and truly take part in the Sacrifice should they receive a Host which has been duly consecrated at a previous Mass. He writes as follows: "And

586a *Missale Rom.*, Collecta Festi Corp. Christi.
586b I Cor. 12:24.
586c *Sess.* XXII, c. 6.

although in addition to those to whom the celebrant gives a portion of the Victim he himself has offered in the Mass, they also participate in the same Sacrifice to whom a priest distributes the Blessed Sacrament that has been reserved; however, the Church has not for this reason ever forbidden, nor does she now forbid, a celebrant to satisfy the piety and just request of those who when present at Mass want to become partakers of the same Sacrifice, because they likewise offer it after their own manner, nay more, she approves of it and desires that it should not be omitted and would reprehend those priests through whose fault and negligence this participation would be denied to the faithful" (d) (e).

May God grant that all accept these invitations of the Church freely and with spontaneity. May He grant that they participate even every day, if possible, in the divine Sacrifice, not only in a spiritual manner, but also by reception of the august Sacrament, receiving the Body of Jesus Christ which has been offered for all to the Eternal Father. Arouse, Venerable Brethren, in the hearts of those committed to your care, a great and insatiable hunger for Jesus Christ. Under your guidance let the children and youth crowd to the altar rails to offer themselves, their innocence and their works of zeal to the Divine Redeemer. Let husbands and wives approach the holy table so that **587** *(52, 58, 59, 62)*

586d Litt. Encycl. *Certiores effecti*, § 3. no. 5ff.

586e *Et quamvis de eodem Sacrificio participent, præter eos, quibus a sacerdote celebrante tribuitur in ipsa Missa portio Victimæ a se oblatæ, ii etiam, quibus sacerdos Eucharistiam reservari solitam ministrat; non tamen idcirco aut vetuit umquam Ecclesia, aut modo vetat, satisfieri ab ipso Sacerdote pietati et justæ eorum petitioni, qui Missæ adstantes, ad consortium admitti postulant ejusdem sacrificii, quod et ipsi pariter offerunt ea ratione, quæ ipsos decere potest: immo probat atque cupit ne id omittatur, eosque sacerdotes increparet, quorum culpa et negligentia fidelibus participatio illa denegaretur.*

nourished on this food they may learn to make the children entrusted to them conformed to the mind and heart of Jesus Christ.

Let the workers be invited to partake of this sustaining and never failing nourishment that it may renew their strength and obtain for their labors an everlasting recompense in heaven; in a word, invite all men of whatever class and compel them to come in (a); since this is the Bread of life which all require. The Church of Jesus Christ needs no other bread than this to satisfy fully our souls' wants and desires, and to unite us in the most intimate union with Jesus Christ, to make us "one body" (b), to get us to live together as brothers who, breaking the same bread, sit down to the same Heavenly Table to partake of the elixir of immortality (c).

588 (58, 60) Now it is very fitting, as the Liturgy otherwise lays down, that the people receive Holy Communion after the priest has partaken of the divine repast upon the altar; and, as we have written above, they should be commended who, when present at Mass, receive Hosts consecrated at the same Mass, so that it is actually verified: "that as many of us as, at this altar, shall partake of and receive the most holy Body and Blood of Thy Son, may be filled with every heavenly blessing and grace" (a) (b).

Still, sometimes there may be a reason, and that not infrequently, why Holy Communion should be distributed before or after Mass and even immediately after the priest receives the Sacred Species—and even though Hosts

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587a Cf. Luke 14:23.
587b 1 Cor. 10:17.
587c Cf. S. Ignat. Martyr., *Ad Ephes.*, 20.
588a *Missale Rom.*, Canon *Missae.*
588b *Ii dilaudandi sunt qui, Sacro adstantes, hostias in eodem sacrificio consecratas accipiant, ita quidem ut reapse contingat "ut quoquot ex hac altaris participatione sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur."*

consecrated at a previous Mass should be used. In these circumstances,—as We have stated above,—the people duly take part in the Eucharistic Sacrifice and not seldom they can in this way more conveniently receive Holy Communion. Still, though the Church with the kind heart of a mother, strives to meet the spiritual needs of her children, they, for their part, should not readily neglect the directions of the Liturgy and, as often as there is no reasonable difficulty, should aim that all their actions at the altar manifest more clearly the living unity of the Mystical Body (c).

Thanksgiving

When the Mass, which is subject to special rules of the Liturgy, is over, the person who has received Holy Communion is not thereby freed from his duty of thanksgiving; rather, it is most becoming that, when the Mass is finished, the person who has received the Eucharist should recollect himself, and in intimate union with the Divine Master hold loving and fruitful converse with Him. Hence they have departed from the straight way of truth, who, adhering to the letter rather than the sense, assert and teach that when Mass has ended, no such thanksgiving should be added, not only because the Mass is itself a thanksgiving, but also because this pertains to a private and personal act of piety and not to the good of the community (a). **589** *(64)*

588c *Quodsi tamen Ecclesia, pro materna indulgentia sua, spiritualibus filiorum necessitatibus occurrere nititur, ii nihilo secius pro sua quisque parte debent, quidquid sacra Liturgia suadeat, non facile spernere, ac quotiescumque probabilis non obsistat causa, ea omnia efficere, quibus vivens Mystici Corporis unitas clarius ad altare patescat.*

589a *Ii igitur ex recto secedunt veritatis tramite, qui verbo magis quam sententiæ inhærentes, asseverent ac doceant post Sacrum absolutum haud esse ejusmodi gratiarum actionem producendam, non modo quod ipsum altaris Sacrificium per se gratiarum sit actio, sed quod etiam ad peculiarem actum id pertineat privatæ ac propriæ suæ cujusque pietatis, non autem ad communitatis bonum.*

590 *(64)* But, on the contrary, the very nature of the Sacrament demands that its reception should produce rich fruits of Christian sanctity. Admittedly the congregation has been officially dismissed, but each individual, since he is united with Christ, should not interrupt the hymn of praise in his own soul "always returning thanks for all in the name of our Lord Jesus Christ, to God and the Father" (a). The Sacred Liturgy of the Mass also exhorts us to do this when it bids us pray in these words: "Grant, we beseech, Thee, that we may always continue to offer thanks (b) . . . and may never cease from praising Thee" (c). Wherefore, if there is no time when we must not offer God thanks, and if we must never cease from praising Him, who would dare to reprehend or find fault with the Church, because she advises her priests (d) and faithful to converse with the Divine Redeemer for at least a short while after Holy Communion, and inserts in her liturgical books, fitting prayers, enriched with indulgences, by which the sacred ministers may make suitable preparation before Mass and Holy Communion or may return thanks afterwards? So far is the Sacred Liturgy from restricting the interior devotion of individual Christians, that it actually fosters and promotes it so that they may be rendered like to Jesus Christ and through Him, be brought to the Heavenly Father; wherefore this same discipline of the Liturgy demands that whoever has partaken of the Sacrifice of the altar, should return fitting thanks to God. For it is the good pleasure of the Divine Redeemer to hearken to us when we pray, to converse with us intimately and to offer us a refuge in His loving Heart.

591 *(64)* Moreover, such personal colloquies are very necessary that we may all enjoy more fully the supernatural treasures

590a Ephes. 5:20.
590b Missale Rom., *Postcommunio Dominicae infra Oct. Ascens.*
590c Ibid. *Postcommunio Dominicae I post Pentec.*
590d C.I.C., can. 810.

that are contained in the Eucharist and, according to our means, share them with others, so that Christ Our Lord may exert the greatest possible influence on the souls of all.

Why then, Venerable Brethren, should we not approve of those who, when they receive Holy Communion, remain on in closest familiarity with their Divine Redeemer even after the congregation has been officially dismissed, and that not only for the consolation of conversing with Him, but also to render Him due thanks and praise and especially to ask help to defend their souls against anything that may lessen the efficacy of the Sacrament and to do everything in their power to cooperate with the action of Christ who is so intimately present. We exhort them to do so in a special manner by carrying out their resolutions, by exercising the Christian virtues as also by applying to their own necessities the riches they have received with royal liberality. The author of that golden book *"The Imitation of Christ"* certainly speaks in accordance with the letter and the spirit of the Liturgy, when he gives the following advice to the person who approaches the altar: "Remain on in secret and take delight in your God; for He is yours Whom the whole world cannot take away from you" (a).

592 *(64, 99)* Therefore, let us all enter into closest union with Christ and strive to lose ourselves, as it were, in His most holy Soul and so be united to Him that we may have a share in those acts with which He adores the Blessed Trinity with a homage that is most acceptable, and by which He offers to the Eternal Father supreme praise and thanks which find an harmonious echo throughout the heavens and the earth, according to the words of the prophet: "All ye works of the Lord, bless the Lord" (a). Finally, in union with these sentiments of Christ, let us ask for heavenly aid at that moment that is supremely fitting

591a Lib. IV, cap. 12.
592a Dan. 3:57.

to pray for and obtain help in His name (b). For it is especially in virtue of these sentiments that we offer and immolate ourselves as a victim saying: "make of us Thy eternal offering" (a).

The Divine Redeemer is ever repeating His pressing invitation: "Abide in Me" (d). Now by the Sacrament of the Eucharist, Christ remains in us and we in Him; and just as Christ, remaining in us, lives and works, so should we remain in Christ and live and work through Him.

Adoration of the Eucharist

593 *(57, 65)* The Eucharistic Food contains, as all are aware, "truly, really and substantially the Body and Blood together with the Soul and Divinity of Our Lord Jesus Christ"(a). It is no wonder, then, that the Church, even from the beginning, adored the Body of Christ under the appearance of bread; this is evident from the very rites of the august Sacrifice, which prescribe that the sacred ministers should adore the Most Holy Sacrament by genuflecting or by profoundly bowing their heads.

The Sacred Councils teach that it is the Church's tradition right from the beginning, to worship "with the same adoration the Word Incarnate as well as His own flesh" (b), and St. Augustine asserts that: "No one eats that flesh, without first adoring it," while he adds that "not only do we not commit a sin by adoring it," but that "we do sin by not adoring it" (c).

594 *(57, 65)* It is on this doctrinal basis that the cult of adoring the Eucharist was founded and gradually developed as something distinct from the Sacrifice of the Mass The

592b Cf. John. 16:23.
592c Missale Rom., *Secreta Missae SS. Trinit.*
592d John. 15:4.
593a Conc. Trid., Sess. XIII, can. 1.
593b Conc. Constant. II, 9.
593c Cf. *Enarr. in Ps.* XCVIII, 9.

reservation of the Sacred Species for the sick and those in danger of death introduced the praiseworthy custom of adoring the Blessed Sacrament which is reserved in our Churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a Sacrifice and a Sacrament; but it differs from the other Sacraments in this that it not only produces grace, but contains in a permanent manner the Author of grace Himself. When, therefore, the Church bids us adore Christ hidden behind the Eucharistic veils and pray to Him for spiritual and temporal favors of which we ever stand in need, she manifests living faith in her Divine Spouse who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of His friendship.

Now, the Church in the course of centuries has introduced various forms of this worship which are ever increasing in beauty and helpfulness; as, for example, visits of devotion to the Tabernacles, even every day, Benediction of the Blessed Sacrament, solemn processions, especially at the time of Eucharistic Congresses, which pass through cities and villages, and adoration of the Blessed Sacrament publicly exposed. Sometimes these public acts of adoration are of short duration. Sometimes they last for one, several and even for forty hours. In certain places they continue in turn in different churches throughout the year, while elsewhere adoration is perpetual, day and night, under the care of Religious Communities, and the faithful quite often take part in them. **595** *(65, 69, 100)*

These exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth and they are reechoed to a certain extent by the Church triumphant in heaven which sings continually a hymn of praise to God and to the Lamb "who was slain" (a). Wherefore the Church not merely approves these

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595a Apoc. 5:12.

pious practices which in the course of centuries have spread everywhere throughout the world, but makes them her own, as it were, and by her authority commends them (b). They spring from the inspiration of the Liturgy and if they are performed with due decorum and with faith and piety, as the liturgical rules of the Church require, they are undoubtedly of the very greatest assistance in living the life of the Liturgy.

596 *(57)* Nor is it to be admitted that by this Eucharist Cult men falsely confound the Historical Christ, as they say, who once lived on earth, with the Christ who is present in the august Sacrament of the altar, and who reigns glorious and triumphant in heaven and bestows supernatural favors. On the contrary, it can be claimed that by this devotion the faithful bear witness to and solemnly avow the faith of the Church that the Word of God is identical with the Son of the Virgin Mary, who suffered on the Cross, who is present in a hidden manner in the Eucharist and who reigns upon His heavenly throne (a). Thus St. John Chrysostom states: "When you see It (the Body of Christ) exposed, say to yourself: thanks to this Body, I am no longer dust and ashes, I am no more a captive but a freeman: hence I hope to obtain Heaven and the good things that are there in store for me, eternal life, the heritage of the Angels, companionship with Christ; death has not destroyed this Body which was pierced by nails and scourged, . . . this is

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595b Cf. Conc. Trid., Sess. XIII, c. 5 et can. 6.

596a *Neque dicendum est Eucharistico ejusmodo cultu Christum historicum, ut aiunt, qui in terris aliquando vixit, ac Christum in Augusto altaris Sacramento præsentem, eumque, qui gloriose in cælis triumphat, supernaque impertit munera, una simul falsum in modum permisceri; quin immo asserverandum potius est hac ratione christifideles Ecclesiæ fidem testari solemniterque patefacere, qua idem esse creditur Dei Verbum ac Mariæ Virginis Filius qui in Cruce passus est, qui in Eucharistia præsens latet, quique in supernis regnat sedibus.*

that Body which was once covered with blood, pierced by a lance, from which issued saving fountains upon the world, one of blood and the other of water . . . This Body He gave to us to keep and eat, as a mark of His intense love" (b).

That practice in a special manner is to be highly praised according to which many exercises of piety, customary among the faithful, end with Benediction of the Blessed Sacrament. For excellent and of great benefit is that custom which makes the priest raise aloft the Bread of Angels before congregations with heads bowed down in adoration, and, forming with It the sign of the cross, implores the Heavenly Father to deign to look down upon His Son, who for love of us was nailed to the Cross, and for His sake and through Him who willed to be our Redeemer and our Brother be pleased to shower down heavenly favors upon those whom the Immaculate Blood of the Lamb has redeemed (a). **597** *(66)*

Strive then, Venerable Brethren, with your customary devoted care that the Churches, which the faith and piety of Christian peoples have built in the course of centuries for the purpose of singing a perpetual hymn of glory to God Almighty and of providing a worthy abode for our Redeemer concealed beneath the Eucharistic species, may be entirely at the disposal of greater numbers of the faithful who, called to the feet of their Savior, hearken to His most consoling invitation: "Come to Me all you who labor and are heavily burdened, and I will refresh you" (a). Let your Churches be the house of God where all who enter to implore blessings rejoice in obtaining whatever they ask (b) and find there heavenly consolation. **598** *(40)*

Only thus can it be brought about that the whole human family settling their differences may find peace, and

596b In 1 Cor. 24:4.
597a Cf. 1 Peter 2:19.
598a Matt. 11:28.
598b Cf. Missale Rom., *Coll. in Missa Ded. Eccl.*

united in mind and heart may sing this song of hope and and charity: "Good Pastor, truly Bread—Jesus have mercy on us—feed us, protect us—bestow on us the vision of all good things—in the land of the living" (c).

III. *The Divine Office*

599 (2, 43, 70, 74) The ideal of Christian life is that each one be united to God in the closest and most intimate manner. For this reason, the worship which the Church renders to God and which is based especially on the Eucharistic Sacrifice and the use of the Sacraments is directed and arranged in such a way that it embraces, by means of the Divine Office, the hours of the day, the weeks and the whole cycle of the year, and reaches all the aspects and phases of human life.

Since the Divine Master commanded "that we ought always to pray and not to faint", (a) the Church faithfully fulfills this injunction and never ceases to pray: she urges us in the words of the Apostle of the Gentiles: "by Him (Jesus) let us offer the sacrifice of praise always to God" (b).

The Canonical Hours

600 (70, 71) Public and common prayer offered to God by all at the same time was customary in antiquity only on certain days and at certain times. Indeed, people prayed to God not only in groups but in private houses and occasionally with neighbors and friends. But soon in different parts of the Christian world the practice arose of setting aside special times for praying, as for example, the last hour of the day when evening set in and the lamps were lighted: or the first, heralded, when the night was coming to an end, by the crowing of the cock and the rising of the morning star. Other times of the day, as being more suitable for

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598c *Lauda Sion.*
599a Luke 18:1.
599b Heb. 13:15.

prayer are indicated in Sacred Scripture, in Hebrew customs or in keeping with the practice of everyday life. According to the Acts of the Apostles, the disciples of Jesus Christ all came together to pray at the third hour, when they were all filled with the Holy Spirit (a); and before eating the Prince of the Apostles went up to the higher parts of the house to pray, about the sixth hour (b); Peter and John "went up into the Temple at the ninth hour of prayer" (c) and "at midnight Paul and Silas praying... praised God" (d).

Thanks to the work of the monks and to those who practice asceticism, these various prayers in the course of time become ever more perfected and are gradually incorporated into the Sacred Liturgy by the Church's authority.

The Divine Office is the prayer of the Mystical Body of Jesus Christ, offered to God in the name and on behalf of all Christians, when recited by priests and other ministers of the Church and by religious who are deputed by the Church for this (a). **601** *(70)*

The character and value of the Divine Office may be gathered from the words recommended by the Church to be said before starting the prayers of the Office, namely that they be said "worthily, with attention and devotion." **602** *(71, 99)*

By assuming human nature, the Divine Word introduced into this earthly exile a hymn which is sung in heaven for all eternity. He unites to Himself the whole

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600a Cf. Act. 2:1-15.
600b Ibid. 10:9.
600c Ibid. 3:1.
600d Ibid. 16:25.
601a *Est igitur "Divinum Officium" quod vocamus, Mystici Jesu Christi Corporis precatio, quæ christianorum omnium nomine eorumque in beneficium adhibetur Deo, cum a sacerdotibus aliisque Ecclesiæ ministris et a religiosis sodalibus fiat, in hanc rem ipsius Ecclesiæ instituto delegatis.*

human race and with it sings this hymn to the praise of God. As we must humbly recognize that "we know not what we should pray for, as we ought, the Spirit Himself asketh for us with unspeakable groanings" (a). Moreover, through His Spirit in us, Christ entreats the Father. "God could not give a greater gift to men . . . (Jesus) prays for us, as our Priest; He prays in us as our Head: we pray to Him as our God . . . We recognize in Him our voice and His voice in us . . . He is prayed to as God, He prays under the appearance of a servant; in heaven He is Creator, here created though not changed, He assumes a created nature which is to be changed and makes us with Him one complete man, Head and body" (b).

603 *(8, 22, 72, 100)* To this lofty dignity of the Church's prayer, there should correspond earnest devotion in our souls. For, when in prayer the voice repeats those hymns written under the inspiration of the Holy Spirit and extolls God's infinite perfections, it is necessary that the interior sentiment of our soul accompany the voice so as to make those sentiments our own in which we are elevated to heaven, adoring and giving due praise and thanks to the Blessed Trinity: "so let us chant in choir that mind and voice may accord together" (a). It is not merely a question of recitation or of singing which, however perfect according to norms of music and the sacred rites, reaches only the ear, but it is especially a question of the ascent of the mind and heart to God so that, united with Christ, we may completely dedicate ourselves and all our actions to Him.

On this depends in no small way the efficacy of our prayers. These prayers in fact when they are not addressed directly to the Word made man, conclude with the phrase "through Jesus Christ Our Lord." As our Mediator with

602a Rom. 8:26.
602b St. Augustine, *Enarr. in Ps.* LXXXV, n. 1.
603a St. Benedict, *Regula Monachorum*, c. XIX.

God, He shows to the heavenly Father His glorified wounds, "always living to make intercession for us" (b).

The Psalms, as all know, form the chief part of the Divine Office. They encompass the full round of the day and sanctify it. Cassiodorus speaks beautifully about the Psalms as distributed in his day throughout the Divine Office: "with the celebration of matins they bring a blessing on the coming day, they set aside for us the first hour and consecrate the third hour of the day, they gladden the sixth hour with the breaking of bread, at the ninth they terminate our fast, they bring the evening to a close and at nightfall they shield our minds from darkness" (a). **604** *(20, 21, 72)*

The Psalms recall to mind the truths revealed by God to the chosen people, which were at one time frightening and at another filled with wonderful tenderness; they keep repeating and fostering the hope of the promised Liberator which in ancient times was kept alive with song, either around the hearth or in the stately Temple; they show forth in splendid light the prophesied glory of Jesus Christ: first, His supreme and eternal power, then His lowly coming to this terrestrial exile, His kingly dignity and priestly power and finally His beneficent labors, and the shedding of His Blood for our redemption. In a similar way they express the joy, the bitterness, the hope and fear of our hearts and our desire of loving God and hoping in Him alone, and our mystic ascent to divine tabernacles.

"The psalm is . . . a blessing for the people, it is the praise of God, the tribute of the nation, the common language and acclamation of all, it is the voice of the Church, the harmonious confession of faith, signifying deep attachment to authority: it is the joy of freedom, the expression of happiness, an echo of bliss" (b).

603b Heb. 8:25.
604a *Explicatio in Psalterium. Praefatio.*
604b St. Ambrose, *Enarrat. in Ps.* I, n. 9.

605 *(71, 73)* In an earlier age, these canonical prayers were attended by many of the faithful: but this gradually ceased, and, as We have already said, their recitation at present is the duty only of the clergy and of religious. The laity have no obligation in this matter. Still, it is greatly to be desired that they participate in reciting or chanting Vespers sung in their own parish on feast days. We earnestly exhort you, Venerable Brethren, to see that this pious practice is kept up, and that wherever it has ceased you restore it if possible. This, without doubt, will produce salutary results when Vespers are conducted in a worthy and fitting manner and with such helps as foster the piety of the faithful (a).

606 *(78, 79)* Let the public and private observance of the feasts of the Church, which are in a special way dedicated and consecrated to God, be kept inviolable: and especially the Lord's day which the Apostles under the guidance of the Holy Spirit substituted for the Sabbath. Now, if the order was given to the Jews: "Six days shall you do work: in the seventh day is the sabbath, the rest holy to the Lord. Every one that shall do any work on this day, shall die" (a): how will these Christians not fear spiritual death, who perform servile work on feast days, and whose rest on these days is not devoted to religion and piety but given over to the allurements of the world? (b) Sundays and Holy-

605a *Verumtamen summopere optandum est, ut horarias illas preces recitando vel canendo, actu participent, quæ diebus festis sub vesperum in sua cujusque curia habeantur. Enixe vos vestrosque adhortamur, Ven. Frat., ut pia hæc consuetudo in usu esse ne desinat, utque, ubicumque obsolevit, iterum pro facultate effecta detur. Quod tum procul dubio salutaribus cum fructibus fiet, cum vespertinæ laudes non solum digne ac decore persolventur, sed ita quoque ut variis modis christifidelium pietatem suaviter alliciant.*

606a Ex. 31:15.

606b *Quomodo Christiani illi spiritualem mortem non timeant, qui diebus festis opera servilia peragant, per eorum requie-*

days, then, must be made holy by divine worship, which gives homage to God and heavenly food to the soul. Although the Church only commands the faithful to abstain from servile work and attend Mass and does not make it obligatory to attend evening devotions, still she desires this and recommends it repeatedly: moreover, the needs of each one demand it, seeing that all are bound to win the favor of God, if they are to obtain His benefits.

Our Soul is filled with the greatest grief when We see how the Christian people of today profane the afternoon of feast days: public places of amusement and public games are frequented in great numbers while the Churches are not as full as they should be. All should come to our Churches and there be taught the truth of the Catholic faith, sing the praises of God, be enriched with Benediction of the Blessed Sacrament given by the priest, and be strengthened with help from heaven against the adversities of this life. Let all try to learn those prayers which are recited at Vespers and fill their souls with their meaning. When deeply penetrated by these prayers they will experience what St. Augustine said about himself: "How much did I weep during hymns and verses, greatly moved at the sweet singing of Thy Church. Their sound would penetrate my ears and their truth melt my heart, sentiments of piety would well up, tears would flow and that was good for me" (a). **607** *(21, 73)*

The Mysteries of the Lord

Throughout the entire year, the Mass and the Divine Office center especially around the person of Jesus Christ: this arrangement is so suitably disposed that Our Savior dominates the scene in the mysteries of His humiliation, of His redemption and triumph. **608** *(9, 74)*

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tem non pietati, non religioni se dedant, sed sæculi hujus illecebris intemperanter concedant?

607a Confess. lib. IX, cap. 6.

While the sacred Liturgy calls to mind the mysteries of Jesus Christ, it strives to make all believers take their part in them so that the divine Head of the Mystical Body may live in all the members with the fullness of His holiness. Let the souls of Christians be like altars on each one of which a different phase of the Sacrifice, offered by the High Priest, comes to life again, as it were:—pains and tears which wipe away and expiate sin; supplication to God which pierces heaven; dedication and even immolation of oneself made promptly, generously and earnestly; and finally that intimate union by which we commit ourselves and all we have to God, in whom we find our rest; "the perfection of religion is to imitate whom you adore" (a).

609 *(74)* By these suitable ways and methods in which the Liturgy at stated times proposes the life of Jesus Christ for our meditation, the Church gives us examples to imitate, points out treasures of sanctity for us to make our own; since it is fitting that the mind believes what the lips sing, and that what the mind believes should be practiced in public and private life.

Advent

610 *(75)* In the period of Advent, for instance, the Church arouses in us the consciousness of the sins we have had the misfortune to commit, and urges us, by restraining our desires and practicing voluntary mortification of the body, to recollect ourselves in meditation, and experience a longing desire to return to God who alone can free us by His grace from the stain of sin and from its evil consequences.

Christmas

611 *(75)* With the coming of the birthday of the Redeemer, she would bring us to the cave of Bethlehem and there

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608a St. Augustine, *De Civ. Dei*, lib. VIII, cap. 17.

teach that we must be born again and undergo a complete reformation; that will happen only when we are intimately and vitally united to the Word of God made man and participate in His divine nature, to which we have been elevated.

Epiphany

At the solemnity of the Epiphany, in putting before us the call of the gentiles to the Christian faith, she wishes us daily to give thanks to the Lord for such a blessing; she wishes us to seek with lively faith the living and true God, to penetrate deeply and religiously the things of heaven, to love silence and meditation in order to perceive and grasp more easily heavenly gifts. **612** *(75)*

Septuagesima

During the days of Septuagesima and Lent, Our Holy Mother the Church over and over again strives to make each of us seriously consider our misery, so that we may be urged to a practical emendation of our lives, detest our sins heartily and expiate them by prayer and penance. For constant prayer and penance done for past sins obtain for us divine help, without which every work of ours is useless and unavailing. **613** *(12, 75)*

Holy Week

In Holy Week, when the most bitter sufferings of Jesus Christ are put before us by the Liturgy, the Church invites us to come to Calvary and follow in the bloodstained footsteps of the Divine Redeemer, to carry the cross willingly with Him, to reproduce in our own hearts His spirit of expiation and atonement, and to die together with Him. **614** *(75)*

Easter

At the Paschal Season, which commemorates the triumph of Christ, our souls are filled with deep interior joy: we, accordingly, should also consider that we must rise **615** *(75)* in union with the Redeemer, from our cold and slothful life to one of greater fervor and holiness by giving ourselves completely and generously to God, and by forgetting this wretched world in order to aspire only to the things of heaven: "if you be risen with Christ, seek the things that are above . . . mind the things that are above" (a).

Pentecost

616 *(75)* Finally, during the time of Pentecost, the Church by precept and practice urges us to be more docile to the action of the Holy Spirit who wishes us to be on fire with divine love so that we may daily strive to advance more in virtue and thus become holy as Christ our Lord and His Father are holy.

617 *(74)* Thus, the Liturgical Year should be considered as a splendid hymn of praise offered to the Heavenly Father by the Christian family through Jesus their perpetual Mediator. Nevertheless, it requires a diligent and well ordered study on our part to be able to know and praise Our Redeemer ever more and more: it requires a serious effort and constant practice to imitate His mysteries, to enter willingly upon His path of sorrow and thus finally share His glory and eternal happiness.

618 *(57, 76)* From what We have already explained, Venerable Brethren, it is perfectly clear how much modern writers are wanting in the genuine and true Liturgical spirit who, deceived by the illusion of a higher mysticism, dare to assert that attention should be paid not to the historic Christ but to a "pneumatic" or glorified Christ. They do not hesitate to assert that a change has taken place in the piety of the faithful by dethroning, as it were, Christ from His position; since they say that the glorified Christ, who liveth and reigneth forever and sitteth at the right hand

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615a Col. 3:1-2.

of the Father, has been overshadowed and in His place has been substituted that Christ who lived on earth. For this reason, some have gone so far as to want to remove from the Churches images of the Divine Redeemer suffering on the cross (a).

But these false statements are completely opposed to the solid doctrine handed down by tradition. "You believe in Christ born in the flesh," says St. Augustine, "and you will come to Christ begotten of God" (a). In the Sacred Liturgy, the whole Christ is proposed to us in all the circumstances of His life, as the Word of the Eternal Father, as born of the Virgin Mother of God, as He who teaches us truth, heals the sick, consoles the afflicted, who endures suffering and who dies; finally, as He who rose triumphantly from the dead and who, reigning in the glory of heaven sends us the Holy Paraclete and who abides in His Church forever: "Jesus Christ, yesterday and today; and the same forever" (b). **619** *(57, 76)*

Besides, the Liturgy shows us Christ not only as a Model to be imitated but as a Master to whom we should listen readily, a Shepherd whom we should follow, Author of our salvation, the Source of our holiness and the Head of the Mystical Body whose members we are, living by His very life. **620** *(4, 76)*

Since His bitter sufferings constitute the principal mystery of our Redemption it is only fitting that the Catholic faith should give it the greatest prominence.

618a *Itemque affirmare non dubitent, in christifidelium pietate exercenda, Christum, inducta mutatione, quasi e sua sede dejectum esse, cum Christus glorificatus, qui vivit et regnat in sæcula sæculorum et sedet ad dexteram Patris, occultatus sit, in ejusque locum Christus ille sit invectus, qui terrenam hanc vitam degebat. Quamobrem nonnulli eo usque procedunt, ut Divini Redemptoris imagines in Cruce dolentis ex sacris ædibus removere expetant.*

619a St. Augustine, *Enarr. in Ps.* CXXIII, n. 2.

619b Heb. 13:8.

This mystery is the very center of divine worship since the Mass represents and renews it every day and since all the Sacraments are most closely united with the Cross (a).

621 *(77)* Hence the Liturgical Year, devotedly fostered and accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good (a) with the design of bringing men to know His mysteries and in a way live by them. These mysteries are ever present and active not in a vague and uncertain way as some modern writers hold, but in the way that Catholic doctrine teaches us. According to the Doctors of the Church, they are shining examples of Christian perfection, as well as sources of divine grace, due to the merit and prayers of Christ; they still influence us because each mystery brings its own special grace for our salvation (b).

620a St. Thom. *Summa Theol.*, III, q. XLIX et q. LXII, art. 5.

621a Cf. Acts, 10:38.

621b *Quapropter liturgicus annus, quem Ecclesiæ pietas alit ac comitatur, non frigida atque iners earum rerum repræsentatio est, quæ ad præterita tempora pertinent, vel simplex ac nuda superioris ætatis rerum recordatio. Sed potius est Christus ipse, qui in sua Ecclesia perseverat, quique immensæ misericordiæ suæ iter pergit, quod quidem in hac mortali vita, cum pertransiit benefaciendo, ipse pientissimo eo consilio incepit, ut hominum animi mysteria sua attingerent ac per eadem quodammodo viverent; quæ profecto mysteria, non incerto ac subobscuro eo modo, quo recentiores quidam scriptores effutiunt, sed quod modo catholica doctrina nos docet, præsentia continenter adstunt atque operantur; quandoquidem, ex Ecclesiæ Doctorum sententia, et eximia sunt christianæ perfectionis exempla, et divinæ gratiæ sunt fontes ob merita deprecationesque Christi, et effectu suo in nobis perdurant, cum singula secundum indolem cujusque suam salutis nostræ causa suo modo existant.*

622 *(77)* Moreover, our holy Mother the Church, while proposing for our contemplation the mysteries of Our Redeemer, asks in her prayers for those gifts which would give her children the greatest possible share in the spirit of these mysteries through the merits of Christ. By means of His inspiration and help and through the cooperation of our wills we can receive from Him living vitality as branches do from the tree and members from the head; thus slowly and laboriously we can transform ourselves "unto the measure of the age of the fullness of Christ" (a).

Feasts of the Saints

623 *(80)* In the course of the Liturgical Year, besides the mysteries of Jesus Christ, the feasts of the Saints are celebrated. Even though these feasts are of a lower and subordinate order, the Church always strives to put before the faithful examples of sanctity in order to move them to cultivate in themselves the virtues of the Divine Redeemer.

624 *(80)* We should imitate the virtues of the Saints just as they imitated Christ, for in their virtues there shines forth under different aspects the splendor of Jesus Christ. Among some of these saints the zeal of the apostolate stood out, in others courage prevailed even to the shedding of blood, constant vigilance marked others out as they kept watch for the Divine Redeemer, while in others the virginal purity of soul was resplendent and their modesty revealed the beauty of Christian humility: there burned in all of them the fire of charity towards God and their neighbor.

625 *(41, 8* The Sacred Liturgy puts all these gems of sanctity before us so that we may consider them for our salvation, and "rejoicing at their merits, we may be inflamed by

622a Eph. 4:13.

their example" (a). It is necessary then to practice "in simplicity innocence, in charity concord, in humility modesty, diligence in government, readiness in helping those who labor, mercy in serving the poor, in defending truth constancy, in the strict maintenance of discipline justice, so that nothing may be wanting in us of the virtues which have been proposed for our imitation. These are the footprints left by the Saints in their journey homeward, that guided by them we might follow them into glory" (b). In order that we may be helped by our senses also, the Church wishes that images of the Saints be displayed in our Churches, always, however, with the same intention "that we imitate the virtues of those whose images we venerate" (c).

626 *(81)* But there is another reason why the Christian people should honor the Saints in heaven, namely, to implore their help and "that we be aided by the pleadings of those whose praise is our delight" (a). Hence, it is easy to understand why the Sacred Liturgy provides us with many different prayers to invoke the intercession of the Saints.

627 *(81)* Among the Saints in heaven the Virgin Mary Mother of God is venerated in a special way. Because of the mission she received from God, her life is most closely linked with the mysteries of Jesus Christ, and there is no one who has followed in the footsteps of the Incarnate Word more closely and with more merit than she: and no one has more grace and power over the Most Sacred Heart of the Son of God and through Him with the Heavenly Father. Holier than the Cherubim and Seraphim, she enjoys unquestionably greater glory than all the other Saints, for

625a *Missale Rom., Collecta III Missæ pro plur. Martyr extra* T. P.

625b *St. Bede Vener. Hom. subd. LXX in solemn. omnium Sanct.*

625c *Missale Rom., Collecta St. John Damascene.*

626a St. Bern., *Sermo II in festo omnium Sanct.*

she is "full of grace" (a), she is the Mother of God, who happily gave birth to the Redeemer for us. Since she is, therefore, "Mother of mercy, our life, our sweetness and our hope" let us all cry to her "mourning and weeping in this vale of tears" (b), and confidently place ourselves and all we have under her patronage. She became our Mother also when the Divine Redeemer offered the Sacrifice of Himself; and hence by this title also, we are her children. She teaches us all the virtues; she gives us her Son and with Him all the help we need, for God "wished us to have everything through Mary" (c) (d).

Throughout this liturgical journey which begins anew for us each year under the sanctifying action of the Church, and strengthened by the help and example of the Saints, especially of the Immaculate Virgin Mary, "let us draw near with a true heart, in fullness of faith having our hearts sprinkled from an evil conscience, and our bodies washed with clean water" (a) let us draw near to the "High Priest" (b) that with Him we may share His life and sentiments and by Him penetrate "even within the veil" (c), and there honor the Heavenly Father forever and ever. **628** *(99, 100)*

Such is the nature and the object of the Sacred Liturgy: it treats of the Mass, the Sacraments, the Divine Office; it aims at uniting our souls with Christ and sanctifying them through the Divine Redeemer in order that Christ be honored and, through Him and in Him, the

627a Luke 1:28.
627b "Salve Regina."
627c St. Bern., *In Nativ. B.M.V.*, 7.
627d *Omnes nos ipsa virtutes docet; nobisque suum porriget Filium, unaque cum eo cuncta, quibus indigemus, auxilia, quandoquidem Deus "totum nos habere voluit per Mariam."*
628a Heb. 10:22.
628b Ibid. 10:21.
628c Ibid. 6:19.

Most Holy Trinity: *Glory be to the Father and to the Son and to the Holy Spirit* (d).

IV. *Pastoral Directives*

629 In order that the errors and inaccuracies, mentioned above, may be more easily removed from the Church, and that the faithful following safer norms may be able to use more fruitfully the liturgical apostolate, We have deemed it opportune, Venerable Brethren, to add some practical applications of the doctrine which We have explained.

630 *(12)* When dealing with genuine and solid piety We stated that there could be no real opposition between the Sacred Liturgy and other religious practices, provided they be kept within legitimate bounds and performed for a legitimate purpose. In fact, there are certain exercises of piety which the Church recommends very much to clergy and religious.

It is Our wish also that the faithful, as well, should take part in these practices. The chief of these are: meditation on spiritual things, diligent examination of conscience, enclosed retreats, visits to the Blessed Sacrament, and those special prayers in honor of the Blessed Virgin Mary among which the rosary, as all know, has pride of place (a).

631 *(8, 12,* From these multiple forms of piety, the inspiration and action of the Holy Spirit cannot be absent. Their purpose is, in various ways, to attract and direct our souls to God,

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628d *Talis est sacræ Liturgiæ natura et ratio; ea nempe ad Sacrificium pertinet ad Sacarmenta, ad Deoque tribuendas laudes; atque itidem spectat ad nostrorum animorum cum Christo conjunctionem et ad eorum sanctimoniam per Divinum Redemptorem adipiscendam, ut Christus honoretur, ac per Ipsum et in Ipso Sanctissima Trinitas: Gloria Patri et Filio et Spiritui Sancto.*

630a Cf. C.I.C., can. 125.

purifying them from their sins, encouraging them to practice virtue and finally stimulating them to advance along the path of sincere piety by accustoming them to meditate on the eternal truths and disposing them better to contemplate the mysteries of the divine and human nature of Christ. Besides, since they develop a deeper spiritual life in the faithful, they prepare them to take part in sacred public functions with greater fruit, and they lessen the danger of liturgical prayers becoming an empty ritualism. *13)*

In keeping with your pastoral solicitude, Venerable Brethren, do not cease to recommend and encourage these exercises of piety from which the faithful, entrusted to your care, cannot but derive salutary fruit. Above all, do not allow—as some do, who are deceived under the pretext of restoring the Liturgy or who, idly claim that only litugical rites are of any real value and dignity—that Churches be closed during the hours not appointed for public functions, as has already happened in some places: where the adoration of the August Sacrament and visits to Our Lord in the tabernacles are neglected: where confession of devotion is discouraged: and devotion to the Virgin Mother of God, a sign of "predestination" according to the opinion of holy men, is so neglected, especially among the young, as to fade away and gradually vanish. Such conduct most harmful to Christian piety is like poisonous fruit, growing on the infected branches of a healthy tree, which must be cut off so that the life-giving sap of the tree may bring forth only the best fruit. **632** *(65, 66, 67, 81)*

632a *Idque potissimum ne permittatis—quod nonnulli profitentur, vel renovandæ Liturgiæ specie decepti, vel effutientes liturgicos dumtaxat ritus efficacia dignitateque pollere —ut templa nempe per horas, publicis sacris non destinatas, occlusa permaneant, quemadmodum in quibusdam regionibus jam evenit; ut Augusti Sacramenti adoratio ac piæ ad Eucharistica tabernacula salutationes negligantur; utque admissorum confessio, quæ pietatis tantum causa peragatur,*

633 (67) Since the opinions expressed by some about frequent confession, are completely foreign to the spirit of Christ and His Immaculate Spouse and are also most dangerous to the spiritual life, let Us call to mind what with sorrow We wrote about this point in the Encyclical on the Mystical Body; We urgently insist once more that what We expounded in very serious words, be proposed by you for the serious consideration and dutiful obedience of your flock, especially to students for the priesthood and young clergy.

634 (12) Take special care that as many as possible, not only of the clergy but of the laity and especially those in religious organizations and in the ranks of Catholic Action, take part in monthly days of recollection and in retreats of longer duration, made with a view to growing in virtue. As We have previously stated, such spiritual exercises are most useful and even necessary to instill into souls solid virtue, and to strengthen them in sanctity so as to be able to derive from the Sacred Liturgy more efficacious and abundant benefits.

635 (12, 13) As regards the different methods employed in these exercises, it is perfectly clear to all that in the Church on earth, no less than in the Church in heaven, there are many mansions (a); and that asceticism cannot be the monopoly of anyone. It is the same Spirit who breatheth where He will (b); and who with differing gifts and in different ways

dissuadeatur; ac cultus Deiparæ Virginis, qui ex sanctorum virorum sententia index est "prædestinationis," in juvenili præsertim ætate ita posthabeatur, ut pedetemptim defervеat atque languescat. Istiusmodi agendi rationes venenati sunt fructus, christianæ pietati detrimentosi quam maxime, qui ex infectis sanæ arboris ramis oriuntur; succidendi igitur sunt, ut vitalis arboris sucus suaves queat solummodo optimosque alere fructus.

635a Cf. John 14:2.
635b John 3:8.

enlightens and guides souls to sanctity. Let their freedom and the supernatural action of the Holy Spirit be so sacrosanct that no one presume to disturb or stifle them for any reason whatsoever (c).

However, it is well known that the spiritual exercises according to the method and norms of St. Ignatius have been fully approved and earnestly recommended by Our Predecessors on account of their admirable efficacy. We, too, for the same reason have approved and commended them and willingly do We repeat this now.

Any inspiration to follow and practice extraordinary exercises of piety must most certainly come from the Father of Lights, from whom every good and perfect gift descends (a); and of course the criterion of this will be the effectiveness of these exercises in making the divine cult loved and spread daily ever more widely, in making the faithful approach the Sacraments with more longing desire, and in obtaining for all things holy due respect and honor. If, on the contrary, they are an obstacle to the principles and norms of divine worship, or if they oppose or hinder them, one must surely conclude that they are not in keeping with prudence and enlightened zeal (b). **636** *(12, 13)*

635c *Ad diversas vero rationes quod attinet, quibus eaedem fieri solent, omnibus exploratum perspectumque sit in terrestri Ecclesia, haud secus ac in cælesti, mansiones multas esse; atque asceticam disciplinam peculiare alicujus arbitrium esse non posse. Unus Spiritus est, qui tamen "ubi vult, spirat"; ac per varia dona variaque itinera animos, ab se collustratos, ad sanctimoniam assequendam dirigit. Eorum autem libertas supernaque in iisdem Spiritus Sancti actio res sacrosancta esto, quam nemini quovis titulo liceat perturbare vel proculcare.*

636a Cf. James 1:17.

636b *Cujus quidem rei index profecto efficacitas erit, qua hæc exercitia efficere poterunt, ut divinus cultus quotidie magis adametur ac latius promoveatur, utque christifideles impensiore desiderio compellantur ad Sacramenta rite parti-*

Other practices not strictly liturgical

637 *(12)* There are, besides, other exercises of piety which although not strictly belonging to the Sacred Liturgy are, nevertheless, of special import and dignity, and may be considered in a certain way to be an addition to the liturgical cult: they have been approved and praised over and over again by the Apostolic See and by the Bishops. Among these are the prayers usually said during the month of May in honor of the Blessed Virgin Mother of God, or during the month of June to the Most Sacred Heart of Jesus; also Novenas and Triduums, Stations of the Cross and other similar practices.

638 *(12, 13)* These devotions make us partakers in a salutary manner of the liturgical cult, because they urge the faithful to go frequently to the Sacrament of Penance, to attend Mass and receive Communion with devotion, and, as well, encourage them to meditate on the mysteries of our Redemption and imitate the example of the Saints.

Hence he would do something very wrong and dangerous, who would dare to take on himself to reform all these exercises of piety and reduce them completely to the methods and norms of liturgical rites. However, it is necessary that the spirit of the Sacred Liturgy and its directives should exercise such a salutary influence on them that nothing improper be introduced nor anything unworthy of the dignity of the House of God or detrimental to the sacred functions or opposed to solid piety (a).

cipanda et ad omnes res sacras debito obsequio debitoque prosequendas. Quodsi contra, divini cultus principiis ac normis impedimenta præbeant, vel iisdem obstent atque officiant, tum procul dubio existimandum est eadem non recto consilio, non prudenti studio ordinari ac dirigi.

638a *Quamobrem perniciosam rem egerit ac fallacia plenam, qui sibi temerario ausu sumpserit hæc omnia pietatis exercitia reformare, eaque ad liturgicorum rituum rationes ac modos solummodo reducere. Necesse tamen est ut sacræ Liturgiæ afflatus ejusque præcepta ita in eadem valeant*

Take care then, Venerable Brethren, that this true and solid piety increases daily more and more under your guidance and bears more abundant fruit. Above all, do not cease to inculcate into the minds of all that progress in the Christian life does not consist in the multiplicity and variety of prayers and exercises of piety, but rather in their helpfulness towards spiritual progress of the faithful and constant growth of the Church universal. For the Eternal Father "chose us in Him, (Christ) before the foundation of the world that we should be holy and unspotted in His sight" (b). All our prayers, then, and all our religious practices should aim at directing our spiritual energies towards attaining this most noble and lofty end.

The Liturgical Arts

We earnestly exhort you, Venerable Brethren, that **639**
after errors and falsehoods have been removed, and any- *(13,*
thing that is contrary to truth or moderation has been *16,*
condemned, you promote a deeper knowledge among the *98)*
people of the Sacred Liturgy so that they more readily and easily follow the sacred rites and take part in them with true Christian dispositions.

First of all, you must strive that with due reverence and faith all obey the decrees of the Council of Trent, of the Roman Pontiffs, and the Sacred Congregation of Rites, and what the liturgical books ordain concerning external public worship.

Three characteristics, of which Our Predecessor Pius X **640**
spoke, should adorn all liturgical services:—sacredness, *(14,*
which abhors any profane influence: nobility, which true *15,*
and genuine arts should serve and foster: and universality, *37)*

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salubriter, ut nihil prorsus inducatur, quod ineptum sit, vel Dei domus indignum decore, vel denique sacris sit peragendis detrimentosum, sanæque pietati obstet.

638b Ephes. 1:4.

which while safeguarding local and legitimate custom, reveals the Catholic unity of the Church (a) (b).

641 We desire to commend and urge the adornment of
(13, Churches and altars. Let each one feel moved by the in-
37, spired word: "the zeal of thy house hath eaten me up" (a);
40, and strive as much as in him lies, that everything in the
41) Church, including vestments and liturgical furnishings, even though not rich nor lavish, be perfectly clean and appropriate, since all is consecrated to the Divine Majesty (b). If We have previously disapproved of the error of those who would wish to outlaw images from Churches on the plea of reviving an ancient tradition, We now deem it Our duty to censure the inconsiderate zeal of those who propose for veneration in the Churches and on the altars, without any just reason, a multitude of sacred images and statues, and also those who display unauthorized relics, those who emphasize special and insignificant practices, neglecting essential and necessary things; they thus bring religion into derision and lessen the dignity of worship (c).

640a Litt. Apost. Motu Proprio *Tra le sollecitudini,* no. 223.

640b *Sanctitudo nempe, quæ a quovis profano afflatu abhorreat; rectæ imagines ac formæ, quibus genuinæ optimæque artes inserviant ac famulentur; universitatis denique ratio, quæ—legitimis servatis peculiarum regionum moribus ac consuetudinibus—catholicam Ecclesiæ unitatem patefaciat.*

641a Psalm 68:10; John 2:17.

641b *Ac pro viribus contendat, ut omnia, sive in sacris ædificiis, sive in vestibus ac liturgica supellectili, etsi non divitiarum copia splendoreque niteant, munda sint tamen atque apta, cum omnia sint Divinæ Majestati dicata.*

641c *At heic officio Nostro consentaneum putamus haud bene conformatam eorum reprehendere pietatem, qui in ædibus divino cultui destinatis ac vel in ipsis altaribus multiplicia simulacra et effigies, nulla adhibita justa causa, venerationi proponant, qui reliquias legitima auctoritate non recognitas ostentent, qui denique peculiares parvique momenti res urgeant, dum præcipuas ac necessarias neglegant, atque adeo religionem in deridiculum vertant, ejusque cultus gravitatem minuant.*

Let us recall, as well, the decree about "not introducing new forms of worship and devotion" (b). We commend the exact observance of this decree to your vigilance.

642 (24, 25, 26, 27, 28, 33, 34, 35) As regards music, let the clear and guiding norms of the Apostolic See be scrupulously observed. Gregorian chant, which the Roman Church considers her own as handed down from antiquity and kept under her close tutelage, is proposed to the faithful as belonging to them also. In certain parts of the Liturgy the Church definitely prescribes it (a); it makes the celebration of the Sacred Mysteries not only more dignified and solemn but helps very much to increase the faith and devotion of the congregation. For this reason, Our Predecessors of immortal memory, Pius X and Pius XI, decreed—and We are happy to confirm with Our authority the norms laid down by them—that in Seminaries and Religious Institutes Gregorian chant be diligently and zealously promoted, and moreover that the old "*Scholæ Cantorum*" be restored, at least in the principal churches; this has already been done with happy results in not a few places (b) (c).

642a Motu Proprio *Tra le sollecitudini*. No. 224.

642b Cf. Pius X, loc. cit.; Pius XI, Const. *Divini cultus*, II,V. No. 224.

642c *Ad res musicas quod attinet, certæ præclaræque normæ in Liturgia religiose serventur, quas Apostolica hæc Sedes edidit. Gregoriani concentus, quos Romana Ecclesia ut rem propriam habet, utpote antiquitus a majoribus acceptam ac per sæculorum decursum sub impensam suam tutelam custoditam, quosque christifidelibus ut rem itidem propriam proponit, atque etiam in nonnullis Liturgiæ partibus omnino præscribit, non modo sacrorum Mysteriorum celebrationem magis decoram magisque solemnem efficiunt, sed summopere etiam conferunt ad adstantium fidem pietatemque adaugendam. Quam ad rem Decessores Nostri imm. mem. Pius X et Pius XI decrevere—idque Nos libenter auctoritate Nostra confirmamus—ut in sacris Seminariis religiosisque Institutis Gregorianus cantus diligenter studioseque*

643 (25, 27, 97) Besides, "so that the faithful take a more active part in divine worship, let Gregorian chant be restored to popular use in the parts proper to the people. Indeed it is very necessary that the faithful attend the ceremonies not as if they were outsiders or mute onlookers, but let them fully appreciate the beauty of the Liturgy and take part in the sacred ceremonies, alternating their voices with the priest and the choir, according to the prescribed norms (a). If, please God, this is done, it will not happen that the congregation hardly ever or only in a low murmur answer the prayers in Latin or in the vernacular" (b). A congregation that is devoutly present at the Sacrifice, in which Our Savior together with His children redeemed with His Sacred Blood sings the nuptial hymn of His immense love, cannot keep silent, for "song befits the lover" (c) and, as the ancient saying has it, "he who sings well prays twice." Thus the Church militant, faithful as well as clergy, joins in the hymns of the Church triumphant and with the choir of Angels, and, all together, sing a wondrous and eternal hymn of praise to the most Holy Trinity in keeping with words of the Preface: "with whom our voices too, thou wouldst bid to be admitted" (d).

644 (29, 30) It cannot be said that modern music and singing should be entirely excluded from Catholic worship. For, if they are not profane or unbecoming to the sacredness

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coleretur, utque, præcipua saltem apud templa, veteres cantorum Scholæ restituerentur; quod quidem haud paucis in locis felici cum exitu factum est.

643a *Præterea "quo actuosius fideles divinum cultum participent, cantus Gregorianus, in iis quæ ad populum spectant, in usum populi restituatur. Ac revera pernecesse est ut fideles, non tamquam extranei vel muti spectatores, sed penitus Liturgiæ pulchritudine affecti, sic cæremoniis sacris intersint . . . ut vocem suam sacerdotes vel Scholæ vocibus, ad præscriptas normas, alternent . . .".*

643b Pius XI, Const. *Divini cultus,* no. 389.

643c St. Augustine, Serm. 336, n. 1.

643d Missale Rom., *Præfatio.*

of the place and function, and do not spring from a desire of achieving extraordinary and unusual effects, then our Churches must admit them since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things and foster true devotion of soul (a).

We also exhort you, Venerable Brethren, to promote with care congregational singing, and to see to its accurate execution with all due dignity, since it easily stirs up and arouses the faith and piety of large gatherings of the faithful. Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea (b) and let them testify by the melody of their song to the unity of their hearts and minds (c), as becomes brothers and the children of the same Father.

What We have said about music, applies to the other **645** fine arts, especially to architecture, sculpture and painting. *(36, 37)* Recent works of art which lend themselves to the materials of modern composition should not be universally despised and rejected through prejudice. Modern art should be given free scope in the due and reverent service of the Church and the sacred rites, provided that it preserve a correct balance between styles tending neither to extreme realism nor to excessive "symbolism," and that the needs of the Christian community are taken into consideration rather than the particular taste or talent of the

644a *Haud tamen asseverari potest hodiernæ musices modos atque concensus ex catholicæ religionis cultu omnino removendos esse. Quin immo, si nihil iidem habeant, quod profanum sapiat, vel loci ac liturgicæ actionis sanctitatem dedeceat, neque ex iniani quodam studio miri atque insoliti oriantur, tum oportet profecto eis templa nostra pateant, cum ad sacrorum rituum splendorem mentesque ad altiora elevandas simulque ad veram animi refovendam pietatem haud parum conferre queant.*

644b Cf. St. Ambrose, Hexameron, III, 5, 23.

644c Cf. Acts 4:32.

individual artist. Thus modern art will be able to join its voice to that wonderful choir of praise to which have contributed, in honor of the Catholic faith, the greatest artists throughout the centuries. Nevertheless, in keeping with the duty of Our office, We cannot help deploring and condemning those works of art, recently introduced by some, which seem to be a distortion and perversion of true art and which at times openly shock Christian taste, modesty and devotion, and shamefully offend the true religious sense; these must be entirely excluded and banished from our Churches, like "anything else that is not in keeping with the sanctity of the place" (a) (b).

646 *(37, 40)* Keeping in mind, Venerable Brethren, Pontifical norms and decrees, take great care to enlighten and direct the minds and hearts of the artists to whom is given the task today of restoring or rebuilding the many Churches which have been ruined or completely destroyed by war: let them

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645a *Recentes imagines ac formæ, ad materiam aptiores, ex qua hodie conficiuntur, non sunt generali modo atque ex præjudicata opinione spernendæ ac rejiciendæ; sed rationibus illis æquabiliter ac recte compositis, quæ neque ad nudam contendant rerum imitationem, nec ad nimium "symbolismum", quem vocant, ac necessitatibus potius spectatis christianæ communitatis, quam peculiari artificum judicio atque ingenio cujusque suo, oportet omnino eam nostrorum temporum artem liberum habere campum, quæ sacris ædibus sacrisque ritibus debita reverentia debitoque honore inserviat; ita quidem ut eadem ad mirabilem illum gloriæ concentum, quem summi viri per revoluta jam sæcula catholicæ fidei cecinere, suam queat adjungere vocem. Facere tamen non possumus quin, pro officii Nostri conscientia, eas imagines ac formas, recens a nonnullis inductas, deploremus ac reprobemus, quae sanæ artis deformationes, depravationesque videantur, quæque etiam nonnumquam decori, modestiæ ac pietati christianæ aperte repugnent, sensumque vere religiosum misere offendant; hæquidem a nostris templis arcendæ prorsus atque expellendæ sunt, ut "generatim quidquid a sanctitate loci absonum sit."*

645b C.I.C., can. 1178.

be capable and willing to draw their inspiration from religion to express what is suitable and more in keeping with the requirements of worship (a). Thus the human arts will happily shine forth with a wondrous heavenly splendor, and contribute greatly to human civilization, to the salvation of souls and the glory of God. The fine arts are really in conformity with religion when "as noblest handmaids they are at the service of divine worship" (b).

Liturgical Training

But there is something else of even greater importance, Venerable Brethren, which We commend to your apostolic zeal, in a very special manner. Whatever pertains to the external worship has assuredly its importance; however, the most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit. **647** *(15, 97)*

Readily provide the young clerical student with facilities to understand the sacred ceremonies, to appreciate their majesty and beauty and to learn the rubrics with care, just as you do when he is trained in ascetics, in dogma and in canon law and pastoral theology. This should not be done merely for cultural reasons and to fit the student to perform religious rites in the future, correctly and with due dignity, but especially to lead him into closest union with Christ the Priest so that he may become a holy minister of sanctity (a).

646a *Queant ipsi ac velint ex divina religione modos rationesque haurire, quæ aptius ac dignius cultus necessitatibus respondeant.*

646b Pius XI, Const. *Divini cultus,* no. 376.

647a *Alacriter igitur consulite ut adolescens clerus, cum ad asceticas, theologicas, juridicas ac pastorales disciplinas instituitur, ita etiam concordi ratione conformetur, ut sacras cærimonias intelligat, earum majestatem pulchritudinemque percipiat, easque normas diligenter addiscat, quas rubricas vocant. Idque non modo culturæ causa, non ea solummodo ratione, ut debito ordine, decore dignitateque sacrorum*

648 (33, 97) Try in every way, with the means and helps that your prudence deems best, that the clergy and people become one in mind and heart, and that the Christian people take such an active part in the Liturgy that it becomes a truly sacred action of due worship to the Eternal Lord in which the priest, chiefly responsible for the souls of his parish, and the ordinary faithful are united together.

649 (97) To attain this purpose, it will greatly help to select carefully good and upright young boys from all classes of citizens who will come generously and spontaneously to serve at the altar with careful zeal and exactness. Parents of higher social standing and culture should greatly esteem this office for their children. If these youths, under the watchful guidance of the priests, are properly trained and encouraged to fulfill the task committed to them punctually, and reverently and constantly, then from their number will readily come fresh candidates for the priesthood. The clergy will not then complain—as, alas, sometimes happens even in Catholic places—that in the celebration of the august Sacrifice they find no one to answer or serve them.

650 (97) Above all, try with your constant zeal to have all the faithful attend the Eucharistic Sacrifice from which they may obtain abundant and salutary fruit; and carefully instruct them in all the legitimate ways We have described above so that they may devoutly participate in it. The Mass is the chief act of divine worship; it should also be the source and center of Christian piety. Never think that you have satisfied your apostolic zeal until you see your faithful approach in great numbers the celestial banquet which is a sacrament of devotion, a sign of unity and a bond of love (a).

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alumnus religionis ritus peragere aliquando valeat, sed ea præsertim, ut arctissima cum Christo sacerdote conjunctione devinctus educetur, ac sanctus fiat sanctitatis administer.

650a Cf. St. Augustine, Tract. XXVI in John, 13.

By means of suitable sermons and particularly by periodic conferences and lectures, by special study weeks and the like, teach the Christian people carefully about the treasures of piety contained in the Sacred Liturgy so that they may be able to profit more abundantly by these supernatural gifts. In this matter, those who are active in the ranks of Catholic Action will certainly be a help to you, since they are ever at the service of the Hierarchy in the work of promoting the Kingdom of Jesus Christ.

But in all these matters, it is essential that you watch vigilantly lest the enemy come into the field of the Lord and sow cockle among the wheat (a); in other words, do not let your flocks be deceived by the subtle and dangerous errors of false mysticism or quietism—as you know We have already condemned these errors—(b); also do not let a certain dangerous "humanism" lead them astray, nor let there be introduced a false doctrine destroying the notion of Catholic faith, nor finally an exaggerated zeal for antiquity in matters liturgical. Watch with like diligence lest the false teaching of those be propagated, who wrongly think and teach that the glorified human nature of Christ really and continually dwells in the "just" by His presence and that one and numerically the same grace, as they say, unites Christ with the members of His Mystical Body (c). **651** *(17, 100)*

651a Cf. Matt. 13: 24-25.

651b Litt. Encycl. *Mystici Corporis.*

651c *Hoc est ne irrepant in greges vestros subtiles illi perniciosique errors, qui falsus "mysticismus" ac noxius "quietismus" audiunt—qui quidem errores jam a Nobis, ut nostis, reprobati sunt—itemque ne animos seducat periculosus quidam "humanismus", neve fallax doctrina inducatur ipsam perturbans catholicæ fidei notionem, neve denique nimium restituendæ in liturgicis rebus antiquitatis studium. Parique diligentia curate, ne falsa commenta eorum propagentur, qui perperam reputent ac doceant humanam Christi naturam clarificatam reapse ac semper præsentia sua in "justificatis" habitare, ac vel etiam unam ac numero eamdem, ut dicitur, gratiam conjungere Christum cum Mystici ejus Corporis membris.*

Never be discouraged by the difficulties that arise, and never let your pastoral zeal grow cold. "Blow the trumpet in Sion . . . call an assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones and them that suck at the breasts" (d), and use every help to get the faithful everywhere to fill the Churches and crowd around the altars so that they may be restored by the graces of the Sacraments and joined as living members to their Divine Head, and with Him and through Him celebrate together the August Sacrifice that gives due tribute of praise to the Eternal Father.

652 *(16, 43, 44, 50)* These, Venerable Brethren, are the subjects We desired to write to you about. We are moved to write that your children, who are also Ours, may more fully understand and appreciate the most precious treasures which are contained in the Sacred Liturgy: namely, the Eucharistic Sacrifice, representing and renewing the Sacrifice of the Cross, the Sacraments, which are the streams of divine grace and of divine life, and the hymn of praise, which heaven and earth daily offer to God.

We cherish the hope that these Our exhortations will not only arouse the sluggish and recalcitrant to a deeper and more correct study of the Liturgy, but will also instill into their daily lives its supernatural spirit according to the words of the Apostle: "extinguish not the spirit" (a).

To those whom an excessive zeal occasionally led to say and do certain things which saddened Us and which We could not approve We repeat the warning of St. Paul: "But prove all things, hold fast that which is good" (b); let Us paternally warn them to imitate in their thoughts and actions the Christian doctrine which is in harmony with the precepts of the Immaculate Spouse of Jesus Christ, the Mother of Saints.

651d Joel 2:15-16.
652a I Thess. 5:19.
652b Ibid. 5:21.

Let Us remind all that they must generously and faithfully obey their holy Pastors who possess the right and duty of regulating the whole life, especially the spiritual life, of the Church: "Obey your prelates and be subject to them. For they watch as having to render an account of your souls; that they may do this with joy and not with grief" (c).

May God, whom we worship, and who is "not the God of dissension but of peace" (a), graciously grant to us all that during our earthly exile we may with one mind and one heart participate in the Sacred Liturgy which is, as it were, a preparation and a token of that heavenly Liturgy in which we hope one day to sing together with the most glorious Mother of God and our most loving Mother: "To Him that sitteth on the throne, and to the Lamb, benediction and honor, and glory and power forever and ever" (b). **653** *(100)*

In this joyous hope, We most lovingly impart to each and every one of you, Venerable Brethren, and to the flocks confided to your care, as a pledge of divine gifts and as a witness of Our special love, the Apostolic Blessing.

ATTRACTIVE CEREMONIES

All. to the Parish Priests and Lenten Preachers, March 10, 1948.

(*Teachings on the truths of faith.—Organizing the Catechism.—Christian morals.*)

Take care of the religious atmosphere of the home. Keep out of it scandalous images! Let the Crucifix alone reign in each family. **654** *(53, 73)*

652c Heb. 13:17.
653a 1 Cor. 15:33.
653b Apoc. 5:13.

Inculcate the practice of daily prayer, an essential condition for victory over vice, and equally indispensable for an honest life, for a progressive strengthening of the interior life (a); ensure on holydays a devout assistance at the divine offices, and do your utmost to give them the character of dignity, of piety, We would almost say of attraction, which will render them lovable even to those who too often see in them only a tiring formality; insist on their frequenting the Sacraments.

(*Abstaining from immoral spectacles.—Voting.—Conclusion.*)

THE CHRISTIAN ARTIST

All. to Artists, May 19, 1948.

655 *(36)* One of the most beautiful panoramas of Rome, according to visitors, is that which unfolds itself to their gaze, when from your French Academy on the Pincio, they look towards St. Peter's and the Vatican. It is therefore, easily understood how great Our joy is in seeing you, artist friends, travel this short distance and hasten from your home to Us.

Art, expressed by means of forms and colors or by sounds, springs up and flourishes in all countries, and the climate of France is one of the most favorable to it; then it comes as they say, to bloom or to sing in Rome, bringing with it and maintaining the luminous or sonorous tonalities of its own country; but in Rome, in contact with the artists of all other countries, who have a rendezvous there, it harmonizes with all and enriches itself, without losing its own originality. No place, as much as Rome, We may say, is their common fatherland. It is a providential fact. Is this to be wondered at?

656 *(36)* Not at all, in fact, it is but normal, because ancient Rome was the center of human civilization, and Christian Rome is its spiritual capital. But one can also seek a more

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654a Eph. 3:16.

profound and appropriate reason for art. Dante, in the majesty of his genius, has said: "Your art is to God, as it were, a grandchild" (a). It is nature's child. It depends on her, contemplates her, listens to her silently, not to draw from her her secret, but to share her confidences, as one shares those of a mother. It does not hunt her down to expose to undiscerning eyes the matchless beauty of her exterior dress; it does not make her its slave, torturing her so as to bend her, disfigured, to the whims of its vagrant thought. As far removed from an exaggerated realism, all material, as from a false idealism which sacrifices her to egotistic and proud fantasy; with a child's reverent love it pierces her veil's transparency and catches the echo of her inner song, and in that transparency, in that echo, enchanted it discovers even in her most material objects what spiritual things, what reflections of God lie hidden in her.

Happy the artist who beholds the Creator's light **657**
shining in every creature. Lofty his calling, who helps the *(36)*
most insentient and most heedless to see, to taste nature's beauty in the meanest things, in that beauty to see God's beauty, and who, while their feet tread earth, lifts their eyes towards heaven, towards God.

Fulfill this mission as best as you can, with all your love.

That she may aid you in it, We invoke for you the Virgin Mother, the all holy and all beautiful, the inspiration of true artists. And We, the Vicar of the Word, Who being the mirror of the Father's splendor, took flesh and dwelt amongst us, impart to you with all Our Heart, Our Apostolic Blessing.

LIVING VICTIMS

R. M. at the Eucharistic Congress of Porto Alegro, October 31, 1948.

656a Dante, *Hell*: II, 105.

(*The Eucharistic Congress of Brazil.—Thanksgiving to Our Lord.—Christ companion of men in the Eucharist.*)

658 (*59*) "O si scires donum Dei!" If all the faithful rightly understood the gift of God, with what fervor they would hasten to drink from the fountain of life! In order to be good Catholics, that is to say, in order to be saints, we must be the shoots of that fruitful vine, we must quench our thirst in that fountain that springs for eternal life, drink that water which satisfies all thirsts, eat that bread that gives life and immortality.

659 (*52, 94*) It is in contemplating the perfect Model of all sanctity and in mystical contact with Him, that we learn the virtues that go to make the true Christian and draw the energy to practice them. It is there, before the altar, where the one and only sacrifice that washes away the world's sins is renewed that we see how the genuine Liturgy of the Church makes of the faithful, in union with the Immaculate Victim, a living victim pleasing to God, by generously victimizing vices and other concupiscences and by imitating Him who, from the throne of the Cross, made the earth a stepping-stone to the eternal throne of His glory. You will see your faith ever more increased and enlightened; with such faith you will distinguish Gospel truth from the false gospels that are not the Gospel, the true spirituality, that elevates and spiritualizes the soul from the false mirages of fantastic notions luring it into error. There, all seated at the same divine table, all partaking of the same spiritual banquet, all united in Christ and forming with Him a single family, a single body, you will feel yourselves inflamed with charity, a sincere generous, anti-egoistic charity, that puts all racial differences on the same level, that shortens distances, conciliates all antagonisms of classes, and triumphs over all contrasting interests. You will then see those social classes, which afflict humanity and which you resent, more or less disappear of themselves,

either because they find no solution, or, if they find it, that solution is a Christian one, in justice quickened by charity.

(*Eucharistic life and priestly vocations.—Prayer to Our Lady.—Conclusion.*)

THE CHALICE OF THE NEW COVENANT

Apost. Const. *Conflictatio Bonorum*, February 11, 1949.

(*Struggle between the good and the wicked.—The good: the martyrs.—The wicked: those proudly contemptuous of God.—God's favors.—Zeal.*)

For quickening that zeal more forcefully and preparing a wall and a remedy against the criminal impiety of blasphemers who besmirch our era, we have at hand an all-powerful ally. What cannot prayer accomplish? What limit is there to the power of prayer made in Christ's name, to the prayer of the innocent and penitent, rooted as it is in firm trust and accompanied by a retinue of good works? **660** *(44, 46, 50)*

"Prayer is the wall of our faith, our weapon of attack and defence against the foe that lies in wait for us on every side" (a). Every act of homage or worship yields to the Eucharistic Sacrifice, which renews constantly in an unbloody manner the immolation that Christ made with His Blood on the gibbet of the Cross. The Eucharistic Sacrifice showers on men the fruits of salvation. The Eternal Heavenly Father accepts that homage; He is rendered propitious; He is appeased by the Precious Blood of the innocent Lamb, whose word is more powerful than that of the innocent Abel and of all the just, since it is of infinite dignity and value. That Blood which He took from our nature, the Son of God Himself offers for us. He is the author of our peace and reconciliation and our unfailing benefactor, from whom comes every heavenly gift.

660a Tertullian, *De Oratione;* 29.

"By our sin the Judge is angered,
See the Blood protecting plead,
Then the ills that crowd upon us;
All as one must now recede" (b).

This same Sacrifice, "truly propitiatory" (c), is offered efficaciously "for sin, for sin's penalty, in satisfaction for sin and for other needs" (d).

661 (50) If, then, atheism and hatred of God are a monstrous evil and a blot on our age, making us rightly fear terrible chastisement, the Blood of Christ contained in the Chalice of the New Covenant is a cleansing bath, thanks to which we can efface that execrable crime and, having asked pardon for the guilty ones, dispel the consequences and prepare for the Church a magnificent triumph.

(*Request for a second Mass on Passion Sunday.*)

MASS, CENTER OF LIFE

All. to parish priests and Lenten preachers in Rome, March 23, 1949.

662 (78, 97) Today some parish priests have made "The Mass and Men" the heart of the faithful's preparation for the Holy Year. In this Mass which gathers the men of the parish together on Sundays, they unfold to them the substance and meaning of the Sacred Liturgy. The first purpose of this practice is to make them take part personally in the Divine Sacrifice of the altar. This awareness of their share in the Mass ought to find an echo, a resonance, in their daily life, since the zealous pastors teach them how to join to the sacrifice of Christ their own sacrifices, for which the profession of the Christian faith and its practice offer manifold occasions during the week.

660b Hymn of Matins, Feast of the Precious Blood, July 1.
660c Council of Trent, Sess. 22, ch. 2.
660d Council of Trent, Sess. 22, ch. 3.

We praise this custom both for its spirit and its method. It puts the sacrifice of the Mass in its true place, at the heart of the life and activity of all your men folk. It is already encouraging to see the liturgy of the Mass followed with devotion, above all when one calls to mind the ignorance of so many regarding that sublime mystery.

At the same time, it is of the highest importance to consider the effects for men which radiate from the Mass and influence alike both ecclesiastical and civil life. The result: **663** *(52, 78)*

1) When they have been taught to worship and love the Holy Sacrifice of the Mass, your men folk will easily become men of prayer and make home a sanctuary of prayer. How much that is needed! Who can deny that the spirit of prayer is languishing, while the spirit of the world is gaining ground even in families that claim to be still Catholic and faithful to Christ? If the crusade of family prayer is received with enthusiasm in every country, if, in short, well-known actors of the greatest film center in the world have placed themselves at the service of so holy a cause, how could the Catholics of the Eternal City lag behind?

2) Those men who give themselves seriously to a deep study of the meaning and purpose of the sacrifice of the Mass cannot fail to kindle within themselves the spirit of self-mastery, of mortification, of the subordinating of earthly things to heavenly, of absolute obedience to the will and the law of God, especially if you are at pains to instill into them these dispositions. This, no less than a renewal of zeal for prayer, is a need of the present day, since many nowadays—among whom it is painful to see not a few Catholics—live as though their only object were to make for themselves a paradise on earth, without thought of the last things, of the hereafter, of eternity. **664** *(9, 51, 78)*

(*Secularization of modern life.*)

665 *(52, 78)* 3) Another effect of the Mass for men, wholesome not only for themselves but for their families, will be the closing of their eyes and hearts to everything in newspapers, films and public spectacles which offends against modesty and breaks moral law. Where, indeed, if not here, should the spirit of penance and self-denial in union with Christ come into action?

(*Struggle against immorality.*)

666 *(52, 78)* 4) From the gathering of men at Mass, We look for another result of first importance. We mean the spirit of filial docility and entire loyalty to the Roman Pontiff, and of close brotherly unity between them and him, whenever the cause of the Church is to be defended.

(*Campaign of the Church's adversaries.*)

Thus they will frustrate the efforts of the adversary to weaken, and if possible, to break the unity of close-knit Catholic brotherhood, a unity which plainly rests on the Rock of Peter, and whose hidden source of strength is the Divine Sacrifice and the holy table of the Eucharist.

(*Conclusion.*)

EUCHARISTIC DISCIPLINE

The Sacred Congregation of the Sacraments, October 1, 1949.

667 *(40)* The sanctity of the unbloody sacrifice of the New Law imperiously calls for a worthy and decent place for its celebration.

This is quite evident when one considers the diligent care the Catholic Church has always shown towards it.

It is certain that in the first three centuries of our era, during the persecutions, the sacred mysteries were also celebrated in private houses.

After we had won freedom and after the building of the first Christian basilicas, Mass very often continued to be celebrated outside the Church according to the various needs. However, with the passing of time, a proper place was decided on for the celebration; and churches and public oratories were withdrawn by blessing or consecration from profane use and destined solely for divine worship.

This latter disciplinary practice was introduced into the Code of Canon Law (a).

Consequently, this discipline being solidly established, the Indults granted in the course of centuries by the Holy See, to celebrate Mass in private chapels or on portable altars, with the faculty of thereby satisfying the precept of hearing Mass, must be considered as exceptions granted for just reasons and to be strictly interpreted. **668** *(95)*

The Church, with a similar disciplinary law, provided for the custody of the Blessed Eucharist. In early times and even later, after the restoration of religious peace, the Blessed Eucharist was reserved in private houses and carried about on journeys for people's convenience. **669** *(65)*

The time came when it was decreed to keep it only in churches and public oratories. By a very special privilege, made in favor of some eminent members among the faithful, in consideration of their exceptional services to the Church, did the Holy See begin to grant the favor of reserving the Sacred Species also in private oratories. prescribing however, opportune norms and rules suited to the dignity of the consecrated Species. This is stated in the Code of Canon Law (a).

According to an old custom that goes back many centuries it was established that also at private Mass there was to be a server to assist the priest celebrating at the altar and to answer him. Save only in an exceptional case, which we shall see later on, the priest, in order to celebrate Mass without a server, needed an Apostolic **670** *(47, 65)*

667a Can. 820-853, 1188-1196. 669a Can. 1265-1275.

Indult. The only judge of the value of said reason is the Apostolic See, and it is, therefore, to it that one must apply and state the circumstances of each one's particular case.

(*Indult of private Oratory.—Privilege of portable altar.*)

"It is Our desire and command—as it is indeed the command of Holy Mother Church—that out of reverence for the dignity of this August Sacrifice, no priest should go to the altar without a server to assist and answer the Mass, according to the prescription of Canon 813" (a).

Canon 813 of the Code of Canon Law, in fact, forbids the priest to say Mass without a server to assist and answer the Mass.

The person who serves represents the assembly of all the faithful, according to the words of St. Thomas Aquinas: "The server represents all the Catholic people" (b). This custom is also confirmed by the Church's ancient custom according to which the priest celebrated the holy mysteries assisted by deacons and other ministers, and all the faithful answered. Mass celebrated by a priest with a single server is of recent date.

The unanimous and general doctrine of liturgists and moralists is a proof of this. On the other hand, many parts of the Mass (prayers, *confiteor*, *orate fratres* with the answer *suscipiat* and numerous verses, etc.) are expressed in the plural to indicate the presence of a server who assists the priest. It is highly fitting that the celebrating priest have the cooperation or help of a server to assist him in certain ceremonies, to come to his aid in the case of some corporal mishaps, and to see to what in that case should be done.

(*Indult for Mass without a server.—Indult to reserve the Blessed Eucharist.*)

670a Encycl. *Mediator Dei*, November 20, 1947.
670b *Summa Theol.*, 3, O. 83, art. 5.

EASTER VIGIL

Decree of the Sacred Congregation of Rites, February 9, 1951.

Since early times the Church solemnly celebrates the Easter Vigil, which St. Augustine calls "the mother of all the holy vigils" (a) This vigil was celebrated during the early hours of the morning preceding the Resurrection of Our Lord. But in the course of centuries and for various reasons, the celebration was put ahead, first to the early evening, then to the afternoon, and finally to the morning of Holy Saturday; at the same time some modifications were introduced to the detriment of the primitive symbolism. **671** *(71)*

However our times, which are distinguished for development in researches on ancient liturgy, has witnessed the fulfillment of the ardent desire of bringing back the Easter Vigil to its primitive splendor and of assigning to it the time observed in the beginning, that is, the early hours of the night preceding Resurrection Sunday. In favor of such a return there is added a special motive of pastoral order: that of facilitating the presence of numerous faithful. In fact, as Holy Saturday is no longer a holyday, as it once was, the greater part of the faithful cannot assist at the sacred rite, if it takes place in the morning.

(*Approval of new rite.*)

THE SACRAMENT MOST HOLY

R. M. to the Eucharistic Congress of the Gold Coast, February 25, 1951.

(*Greetings to the Congress.*)

Today you are professing in a special way your faith in the Holy Eucharist—sacrament most holy, sacrament **672** *(58)*

671a Sermon 219.

divine—and you offer it the homage of your adoration. As the Sacred Host is raised on high in the Mass or lifted aloft in a jewelled monstrance to bless you, your hearts cry out with the Apostle Thomas: my Lord, my God! and you know that your act of faith is shared by all Catholics throughout the world.

But when you receive Holy Communion, and the Lamb of God becomes the food of your soul, oh, then the union is made perfect. "Is not the bread we break a participation in Christ's Body?" St. Paul writes (a). "Though we are many in number, we are one bread, one body, for the same bread is shared by all," and "the effect of partaking of the Body and Blood of Christ is none other than to be transformed into Him whom we receive" (b). "He is one, we are many; He is one and we are one in Him" (c). "We are one because Christ is one and we are His members" (d). "Do not say that He is one and we are many, but say that though we are many, we are one in Him, who is one" (e). That is what the Catholics of Africa heard from their most illustrious teacher, St. Augustine, more than fifteen centuries ago, and these words came down to you with unchanged meaning, because they express eternal truths.

POWER OF THE EUCHARIST

Letter *Perantiqua*, May 21, 1951, to Cardinal Micara.

(*Legation to the Eucharistic Congress of Nimes.*)

673 (59) The theme proposed for the study at the next Congress is of capital importance. It particularly concerns the art of educating the delicate souls of children and adolescents

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672a 1 Cor. 10:16.
672b St. Leo Magn., Serm. 63—Migne P.L. t. 51, col. 357.
672c St. Augustine, In Ps. 88—Migne P. L. t. 37, col. 1124.
672d St. Augustine, In Ps. 60—Migne P.L. t. 36, col. 724.
672e St. Augustine, In Ps. 127—Migne P.L. t. 37, col. 1679.

with the help and vigor of the Blessed Eucharist. In fact, is there, for educators of the young, any more suitable or more powerful means of forming young souls to Christian living than to lead them to the Master of perfection, who is hidden, immolated and received under the Eucharistic veils? If tender children, if boys in the flower of their youth make a habit of seriously frequenting the Holy of Holies, the altar of God, God Himself, they, upheld by divine strength, will be capable of overcoming the devil's assault and of practising the most difficult virtues. Certainly, we can conceive of nothing more precious and more salutary than this heavenly banquet.

(*Conclusion.*)

THE FUNCTION OF ART

All. to a group of Italian artists, April 8, 1952.

It is needless to explain to you—who feel it within **674** yourselves, often as a noble torment—one of the essential *(36)* characteristics of art, consisting of a certain "affinity" of art with religion, which in certain ways renders artists interpreters of God's infinite perfections and in particular of the beauty and harmony of God's creation.

The function of all art lies in breaking through the narrow boundary of the finite, in which man is immersed while living here below, and in providing for his hungry soul a window to the infinite.

Thus it follows that any effort—and it would be a vain one, indeed—aimed at denying or suppressing any relation between art and religion must impair art itself. Whatever artistic beauty one may wish to grasp in the world, in nature and in man, in order to express it in sound, in color, or in drama for the masses, such beauty cannot prescind from God. Whatever exists is bound to Him by an essential relationship. Hence, there is not, neither in life nor in art—be it intended as an expression of the subject or as an interpretation of the object—the exclusively "human," the exclusively "natural" or "immanent."

The greater the clarity with which art mirrors the infinite, the divine, the greater will be its possibility for success in striving toward its ideal and true, artistic accomplishment. Thus, the more an artist lives religion, the better prepared he will be to speak the language of art, to understand its harmonies, to communicate its emotions.

675 (36, 38, 42) Naturally, We are far from thinking that, in order to be interpreters of God in the sense just mentioned, artists must treat subjects explicitly religious. On the other hand, We cannot question the fact that never, perhaps, has art reached its highest peak as it has in such subjects.

In this manner, the great masters of Christian arts became interpreters, not only of the beauty but also of the goodness of God, the Revealer and Redeemer. Marvelous exchange of services between Christianity and art! From their Faith artists drew sublime inspiration. They drew hearts to the Faith when for continuous centuries they communicated and spread the truths contained in the Holy Scriptures, truths inaccessible, at least directly, to the humble people.

In truth, artistic masterpieces were known as the "Bible of the people," to mention such noted examples as the windows of Chartres, the door of Ghiberti (by happy expression known as the Door of Paradise), the Roman and Ravenna mosaics and the facade of the Cathedral of Orvieto. These and other masterpieces not only translate Christian truths into easy reading and universal language, but they also communicate the intimate sense and emotion of these truths with an effectiveness, lyricism and ardor that, perhaps, is not contained in even the most fervent preaching.

Souls ennobled, elevated and prepared by art are thus better disposed to receive the religious truths and the grace of Jesus Christ. This is one of the reasons why the Sovereign Pontiffs and the Church in general honored and continue to honor art and to offer its work as a tribute of human beings to God's Majesty in His churches, which have always been abodes of art and religion at the same time.

Beloved children, crown your artistic ideals with those of religion, which revitalize and integrate them. The artist is of himself a privileged person among men, but the Christian artist is in a certain sense a chosen one, because it is proper for chosen ones to contemplate, to enjoy and express God's perfections. **676** *(36, 42)*

Seek God here below in nature and in man, but above all within yourselves. Do not vainly try to give the human without the divine, nor nature without its Creator. Harmonize instead the finite with the infinite, the temporal with the eternal, man with God; thus you will give the truth of art and true art.

Even without making it a specific aim, endeavor to educate men's hearts—so easily inclined toward materialism—toward kindness and a spiritual feeling, you to whom it is given to speak a language which all peoples can understand. Strive to bring men closer to one another. May the artist's vocation, for which you are indebted to God, lead you to this mission, a mission so noble and worthy that it is sufficient in itself to give to your daily life—often harsh and arduous—its fullness and a courageous faith.

In order that these Our wishes may be fulfilled and God glorified in your art, We invoke upon you and your families an abundance of heavenly favors and may the Apostolic Blessing which We impart to you from the fullness of Our heart be a promise of these.

HEAVENLY MEDICINE

R. M. to the Eucharistic Congress in Barcelona, June 1, 1952.

(*Introduction.–All the peoples' desire for peace.*)

677 (59) We speak to you from far away, but We seem to be present with you. In spirit We think with joy of your gathering, because everything connected with the Eucharist speaks of peace–brethren sharing the banquet, after the kiss of peace. And we can recall also the symbol of many grains of wheat. Peace is unity; where then does one go to seek it if not in this Sacrament "of all ecclesiastical unity?" (a) Peace is the fruit of charity; and so, where is it to be found if not in this "Sacrament which signifies and produces charity?" (b) And if, as we well know, the enemies of peace are pride, greed, and, in general, disordered passion, what better remedy could we desire than this heavenly means of healing through which spiritual life is made perfect (c), and the passions are restrained because of the growth of charity in the soul? (d)

(*Congress in Barcelona.–Prayer.–Conclusion.*)

EUCHARISTIC FAST

Apost. Const. *Christus Dominus*, January 6, 1953.

678 (46, 57, Christ the Lord, "on the night in which He was betrayed" (a) when for the last time He kept the Pasch of the Old Law, after He had supped, (b) took bread, and

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677a St. Thomas, 3, q. 83, art. 4-5.
677b Ibid., q. 78, art. 3-6.
677c Ibid., q. 79 passim.
677d Leo XIII, Encycl. *Miræ Caritatis*, May 28, 1902.
678a 1 Cor. 11:13.
678b Cf. Luke 22:20.

giving thanks broke, and gave to His disciples, saying: 99)
"This is My Body which shall be given up for you" (c); and He likewise presented the chalice to them saying: "This is My Blood of the new covenant, which is being shed for many" (d), "Do this in remembrance of me" (e). From these passages out of Holy Scripture it is completely obvious that our Divine Redeemer wished to substitute, in place of this final Passover ceremony in which a lamb was eaten according to the rite of the Hebrews, a new Pasch which would endure until the end of the world, that is, the eating of the Immaculate Lamb who was to be immolated for the life of the world. Thus the new Pasch of the New Law put an end to the Old Passover and the truth emerged from the shadow (f).

But since the conjoining of the two suppers was so arranged as to signify the transfer from the old Pasch to the new, it is easy to see why the Church, in renewing the Eucharistic Sacrifice at the command of the Divine Redeemer and in commemoration of Him, could depart from the custom of the ancient love feast and introduce the Eucharistic fast.

679 *(63)* From the very earliest time the custom was observed of administering the Eucharist to the faithful who were fasting (a). Towards the end of the fourth century fasting was prescribed by many Councils for those who were going to celebrate the Eucharistic Sacrifice. So it was that the Council of Hippo in the year 393 issued this decree: "The Sacrament of the altar shall be offered only by those who are fasting" (b). Shortly afterwards, in the year 397, the Third Council of Carthage issued this same com-

678c 1 Cor. 11:24.
678d Matt. 26:28.
678e Cf. 1 Cor. 11:24 f.
678f Cf. the Hymn "Lauda Sion" in the Roman Missal.
679a Cf. Pope Benedict XIV, *De synodo diocesano*, 6, cap. 8, n. 10.
679b Conc. Hipp. can. 28: Mansi, III, 923.

mand, using the very same words (c). At the beginning of the fifth century this custom can be called quite common and immemorial. Hence St. Augustine affirms that the Holy Eucharist is always received by people who are fasting and likewise that this custom is observed throughout the entire world (d).

680 (63) Doubtless this way of doing things was based upon very serious reasons, among which there can be mentioned first of all the one the Apostle of the Gentiles deplored when dealing with the brotherly love feast of the Christians (a). Abstinence from food and drink is in accord with that supreme reverence we owe to the supreme majesty of Jesus Christ when we are going to receive Him hidden under the veils of the Eucharist. And moreover, when we receive His precious Body and Blood before we take any food, we show clearly that this is the first and loftiest nourishment by which our soul is fed and its holiness increased. Hence the same St. Augustine gives this warning: "It has pleased the Holy Spirit that, to honor so great a Sacrament, the Lord's Body should enter the mouth of the Christian before other food" (b).

681 (63) Not only does the Eucharistic fast pay due honor to our Divine Redeemer, it fosters piety also; and hence it can help to increase in us those most salutary fruits of holiness which Christ, the Source and Author of all good, wishes us who are enriched by His Grace to bring forth.

Moreover, everyone with experience will recognize that, by the very laws of human nature, when the body is not weighted down by food the mind more easily is lifted up and is by a more ardent virtue moved to meditate

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679c Conc. Carth. III, cap. 29: Mansi, III, 885.
679d Cf. St. Augustine, Ep. 54, Ad Jan. cap. 6: Migne, PL, 33, 203.
680a Cf. 1 Cor. 11:21 ff.
680b St. Augustine, loc. cit. PL, 33, 203.

upon that hidden and transcendent Mystery that works in the soul, as in a temple, to the increase of divine charity.

The solicitude of the Church for the preservation of the Eucharistic fast may be perceived also from the fact that the Church, in decreeing this fast, imposed serious penalties for its violation. Thus the Seventh Council of Toledo in the year 646 threatened with excommunication anyone who should say Mass after having broken his fast (a). In the year 572 the Third Council of Braga (b), and in the year 585 the Second Council of Macon (c) had already pronounced that anyone who incurred this guilt should be deposed from his office and deprived of his honors.

As time went by, however, on careful consideration it **682** was sometimes judged opportune because of particular *(63)* circumstances to relax in some measure this law of fasting as it affected the faithful. So it is that the Council of Constance, in the year 1415, while confirming the venerable law of fasting, somewhat moderated it: "... the authority of the sacred canons and the praiseworthy and approved custom of the Church have observed and do observe the following: that Mass should not be said after the celebrant has taken food, nor should Holy Communion be received by the faithful without fasting, unless in case of illness or of some other necessity conceded or admitted by right or by the Church" (a).

It has pleased Us to recall these things so that all may understand that We, despite the fact that new conditions of the times and of affairs have moved Us to grant not a few faculties and favors on this subject, still wish through this Apostolic Letter to confirm the supreme force of the law and custom dealing with the Eucharistic fast; and that

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681a Conc. Tolet. VII, cap. 2: *Mansi,* X, 768.
681b Conc. Bracar. III, can. 10; *Mansi,* IX, 841.
681c Conc. Matiscon. II, can. 6: *Mansi,* IX, 952.
682a Conc. Constant. sess. XIII; *Mansi,* XXVII, 727.

We wish also to admonish those who are able to observe that same law that they should continue diligently to observe it, so that only those who need these concessions can enjoy them according to the nature of their need (b).

683 (63) We are most effectively consoled—and it is right to speak of this here, even though briefly—when We see that devotion to the Blessed Sacrament of the Altar is increasing day by day, not only in the souls of the faithful, but also in what has to do with the splendor of the divine worship, which has often been made evident in public popular demonstrations. The careful directions of Sovereign Pontiffs have doubtless contributed a great deal to this effect, and especially that of the Blessed Pius X who, summoning all to renew the primitive custom of the Church, urged them to receive the Bread of Angels very frequently, even daily if possible (a). Inviting the little ones to this heavenly food, he wisely decreed that the precept of holy Confession and Holy Communion has reference to every one of those who have reached the use of reason (b). This same rule is prescribed in the Code of Canon Law (c). The faithful responding generously and willingly to these directions of the Sovereign Pontiffs, have approached ever more frequently the sacred Table. May this hunger for

682b *Placuit hæc in memoriam ea de causa reducere, ut omnes perspectum habeant Nos, quamvis novæ temporum rerumque condiciones suadeant ut non paucas facultates ac venias hac in re concedamus, velle tamen per Apostolicas has Litteras summam hujus legis consuetudinisque vim confirmare ad Eucharisticum quod attinet jejunium; ac velle etiam eos admonere qui eidem legi obtemperare queant, ut id facere pergant diligenter, ita quidem ut ii solummodo qui in necessitate versentur, hisce concessionibus frui possint secundum ejusdem necessitatis rationes.*

683a Decree: "*Sacra Tridentina Synodus.*"

683b S. Congr. de Sac., Decretum "*Quam singulari*", Aug. 8, 1910: AAS, II, 577 ff.

683c CIC, can. 863; cfr. can. 854, §5.

the heavenly Bread and the thirst for the Sacred Blood burn in all men of every age and of every walk of life!

(*Dispensations already granted.–New dispositions.*)

BAPTISMAL INSTRUCTION

All. to the Students of Richelieu Center, April 9, 1953.

(*Student pilgrimage to Assisi.*)

We know that two of your number received Baptism at the Easter Vigil. How, then, can we fail to recall here at Rome the time when such a profession of faith meant, in the eyes of the official paganism of the Roman Empire, a break with the old world and an entrance into the new, the young Christian Church? Did not the poet Prudentius, about the year 400, describe the long procession of catechumens passing in front of the deserted pagan temples on their way to the Lateran, to receive the sacred sign of the new religion? (a) 684 *(56)*

Today there are certain false gods which have the appearance of youth, whilst it is the Church which looks old; but you remain steadily confident and be not deceived! Without taking into account the philosophical systems whose existence is fleeting, as are all things ephemeral, one may admit that errors can have a long and deep influence on mankind. Still they all follow the law of history, since, having risen to their highest point they move to decline and fall. The Church of Christ has received and will receive always from its Divine Founder the strength to override such a law. She forever renews her youth, and survives all errors. 685 *(56)*

Even before His Resurrection, the beloved Savior, whom Christian people acclaim in these Easter days, had

684a *Contra Symmachum*, Bk. V. 585 ff.

said to His Apostle Thomas: "I am the way, the truth and the life" (a). From the time that He lived, something has changed in the very destiny of mankind. Human reason, invited to accept the truths of its deliverance, the human heart admitted to an unimaginable intimacy with its Author, the whole of mankind gathered together around the Man-God as one single family,—such is the joyful and overwhelming message which every Christian receives and must pass on to others. Only too few of the baptized are aware of the grandeur of their vocation.

You, on the contrary, have a right and lofty ideal, and it is a consolation to the father of the faithful to know how seriously you strive to live a genuine Christian life, an inward life that draws its light and strength from the sources of the faith; an outward life rich in examples of apostolic enterprise. Nothing obliges us more to ascend than the wish to make others ascend; nothing increases the desire of divine grace as does our own powerlessness, known by experience in the apostolate.

686 Beloved sons and daughters, if We must address an
(59) Easter message to you, this is what We would like to say:

Be men of prayer, daily prayer, personal and fervent prayer; drink of the streams of grace that flow from the sacraments, above all from the Holy Eucharist. This you have often heard repeated. Still, We cannot refrain from stressing it once more, because it is fundamental. Be exact in your observance of the moral law; do not be satisfied with the minimum. The Church can impose that upon you, and must do so; for the important tasks within and without—today more than ever We are bound to insist,—have need of Christians solid in faith and blameless in life. The sluggard neither conquers on earth, nor gains a crown in heaven.

(*Advice for a more perfect Christian life.—Conclusion.*)

685a John 14:6.

THE EUCHARISTIC CHRIST

R. M. to the Eucharistic Congress at Sydney, April 19, 1953.

(Religious memories of Australia.)

687 (46) The Mass, your daily Mass, carries your memory back far beyond the brief span of a century and a half. It transports you in spirit to "a large upper room, furnished" of a house in Jerusalem. It is Thursday night, almost two thousand years ago. Jesus had eaten the paschal lamb with His Apostles. "And having taken bread, he gave thanks and broke, and gave it to them, saying, 'This is My body, which is being given for you; do this in remembrance of me.' In like manner he took also the cup after the supper, saying, 'This cup is the new covenant in My blood, which shall be shed for you' " (a).

On that traitorous yet never so triumphant Holy Thursday night, the Sacred Heart of Jesus was asking us all, through the Apostles on whom He was to found His Church, to remember the sacrifice He so lovingly, so eagerly even, accepted for our salvation; to commemorate it all the days, from the rising of the sun to the setting of the same, down through the ages, and across the five continents of His kingdom on earth.

(Australia's fidelity.)

688 (57) Remember Me always, He pleads indeed; but remember, above all, that I am with you all days: abide in My love! (a) The Eucharistic Christ is a living, loving reality in our very midst. The unique redemptive sacrifice of Calvary, renewed each day in His Body, the Church, brings literally to life and keeps alive the charity of Christ in the wondrous Blessed Sacrament, the food of our souls.

687a Luke 22:19-20.
688a John 15:19.

Really present on our altars, in our tabernacles, present in the hearts and homes of all who are one with Him by divine grace, He offers His love in person and begs for ours. All men will know that you are faithful to Him, that you belong to Him, not only if you remember and celebrate His saving word and work, but if you put Him on, live His very life of love, and love one another in Him, as He continues to love us all (b).

(*Hope in Australia's growing religious influence.–Blessing.*)

SANCTIFICATION OF SUNDAY

All. to Workmen, May 14, 1953.

(*Introduction.–Look to heaven or to earth?–Social reform.–True human dignity.–The exterior well-being of Workers.*)

689 (78) If, as a hopeful artist has pictured it, the machine were destined to lessen ever more and, so to speak, reduce to the minimum the time of labor and of physical effort, free time would also necessarily have to lose its natural meaning of relaxation and of rest between moments of activity. This would become the prime element of life, and the occasion of new and often costly needs, and yet, on the other hand, a source of gain for those who satisfy those needs. Thus the genuine relationship existing where there is a real and normal need, would be reversed through needs artificially created. The income therefrom would necessarily increase, but very soon it would become no longer enough. The lack of security would remain, because the social economy would take its rise from and would suppose a mankind that had turned aside from the right and just measure of its being.

688b John 13:34.

On the other hand, Leo XIII, in *"Rerum Novarum,"* keeps before our eyes the sane man, who leads a life based on Christian principles. Only if it labors under the guidance of, and on behalf of such a man, does modern technical science bring about harmonious and lasting progress, of which temporal well-being is also an integral part. Therefore, Leo XIII, in his Encyclical, insists strongly on the observance of Sundays and Holydays. For him this observance is a sign which shows whether, and how far, a sound mankind and true harmony of progress still exist in human society. He sees the situation clearly and deeply, when he links up the labor question with rest on Holydays and the holy observance of Sundays. For, the external well-being of the laborer himself cannot be expected from a technical production that demands regularly from the laborer and his family the sacrifice of the Lord's Day. Still less can it result from a state of affairs, in which Sunday were not, as God wishes it to be, a day passed quietly in renewing one's strength and in a serene atmosphere of pious living. The level of the moral soundness of technical and economic science and society is gauged by the manner in which these favor or oppose the holy observance of Sunday.

(*Conclusion.*)

PENTECOST

All. to the Doctorate Group of Catholic Action, May 24, 1953.

(*Introduction.*)

At Pentecost the Church commemorates the coming of the Holy Spirit. A few days after the Ascension of Jesus into heaven, the Apostles, gathered close around Our Lady in the Cenacle, were enveloped in a mighty wind and filled with the Holy Spirit. Flooded with light, changed in character and action, and hence scarcely recognizable **690** *(75)* by themselves and others, they went forth boldly from the Cenacle, and at once found themselves among a crowd waiting fearfully for something new and great. *Et cœperunt loqui*: and they began to speak, sowing the seed of God's word on good soil, because it was soil watered by the grace of the Holy Spirit.

For this reason, today's liturgy is all a paean of joy, which seems to spread through and fill the world with its echoes and harmonies: *Quapropter, profusis gaudiis, totus in orbe terrarum mundus exsultat* (a). In today's Office, the 47th Psalm sings: "Great is the Lord, and highly to be praised in the city of our God; His holy mountain . . . is the joy of the whole world." And the 67th Psalm, appropriate for Pentecost, and therefore used also in the Offertory of the Mass, paints in bold and striking metaphors the glories of the God of Israel and His victory over His enemies, who flee before His face, as smoke disappears, scattered by the wind; an image of the triumphal entry of the Lord into His Church on the day of Pentecost, where, through the sending of the Holy Spirit, He will dwell until the end of time.

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(75) It is fitting, too, that, besides this hymn of joy, there echoes also that fervent prayer which is repeated in the majestic cathedrals of the great cities, as well as in the little oratories of the countryside and the tiny chapels hidden away among the mountains: *Emitte Spiritum tuum*: "Send forth Thy Spirit." Thou seest, O Lord, how urgent is the need, and how the times are ripening ever more for a profound renewal. Send forth, therefore, Thy Spirit, and Thou shalt renew the face of the earth: *Emitte Spiritum tuum . . . et renovabis faciem terræ.* And this earth, O Lord, quicken it with life, giving it form and soul, while over the troubled waters of the world Thy Holy Spirit hovers, as in the beginning, when Thou, O Lord, didst create heaven and earth.

690a Preface of Pentecost.

Indeed, as in the beginning of the Church, Christ sent His Paraclete upon the first Apostles, so in this time of crisis in the Church's history, He is calling together increasingly large bands of new apostles in order to fashion them anew, and make them skillful and zealous builders of a new and better world.

You, beloved sons and daughters, are of this number; and that is why We cannot conceal Our joy at seeing gathered around Us here one of the picked bands of Our Lord's disciples. Only the Lord knows how earnestly We begged Him this morning to bring you back to your homes filled with the Holy Spirit, with minds flooded with light, hearts inflamed with love, and lives offered to Christ. Thus renewed within, you will be able to bring about that renewal the world is waiting for.

(*Spirit of charity.—Formation of true leaders.—Conclusion.*)

ADORATION OF THE BLESSED SACRAMENT

All. to the Archconfraternity of Nocturnal Adoration, May 31, 1953.

How pleasing it is to Us to accept the pious request of the "Venerable Archconfraternity of Nocturnal Adoration of the Blessed Sacrament" and of the "Association of the Priest Adorers," who have desired, in preparation of their general Assembly, to gather around Us, anxious to augment in themselves and all around them love of the Blessed Eucharist, the center of life and sanctification. **692** *(65)*

In the Encyclical "Mediator Dei" on Sacred Liturgy, We recalled to mind the teaching of Tradition and of the Councils regarding adoration of the Blessed Eucharist, and We praised the various forms of this cult, reckoning among

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692a Cf. Council of Trent, Sess. XIII. c. 8.

them, as the most beautiful and salutary form, the public adoration of the Blessed Sacrament as practiced especially by priestly Associations, by religious Congregations and by lay Confraternities. And in the Exhortation to all the Clergy, "*Menti nostræ*" on the sanctity of the priestly life, We drew the picture of priestly virtues to a close with the following words: "These virtues of which We have spoken, and all others which should adorn the souls of priests, will easily be acquired by seminarians if they have been nourished from boyhood on tender and sincere devotion to Jesus Christ, really, truly, and substantially present among us and dwelling here on earth, and if they make Him in His adorable Sacrament the beginning and the end of all their actions, aspirations and sacrifices."

693 (43, 46, 47, 58, 65, 92) As the Holy Sacrifice of the Mass religiously offered by the priest with the intimate participation of the faithful, in union with all the Church, is and always remains the great act of Divine worship, so Eucharistic worship is celebrated wherever God made man, present in the Blessed Sacrament, is adored even in forms besides that of the Sacrifice. Undoubtedly the Good Shepherd willed to be true bread, as the Angelic Doctor sings in his admirable and profound poems. It is not sufficient for Him that we adore Him: He wills to be our nourishment. "Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you" (a). His unlimited love put this condition to our happiness: "Thou shalt have no part with Me (to use the very words of our Lord) (b) if you do not nourish yourself with My flesh. But the soul who has understood the love of his Divine Master is not content with a few minutes in which the Bread of Angels rests on his lips; he needs to see again and adore at his ease his Omnipotent Lord, who under the humble appearance of bread puts Himself at his service; he needs to contemplate incessantly

693a John 6:54.
693b John 13:8.

that thin veil, which at the same time hides and reveals the love of his Savior; he needs to dwell for a long time before the consecrated Host and take, at sight of God's humility, a position of most humble and profound respect.

What more sublime lesson is there than this real presence of God made man in the form of a frail morsel of bread? Bread is everyone's nourishment; it is made solely to serve, to maintain life. Such is also the priest according to the heart of Christ; he places no condition on his service, he works for our good and gives himself entirely to us.

What has eminent value for the priest applies also to **694** every Christian, because charity is the universal command- *(59)* ment, which contains in itself all the Savior's law. Remember the touching parable of the good Samaritan, in which Jesus pictured His Heart and gave it to us as an example: "Go and do thou in like manner" (a). Find the time, the strength, the money necessary to succor in the best possible way all your brethren. Be useful to your neighbor and good like bread, and at the same time humble, otherwise your charity will not penetrate to the depths of his heart, to that heart which must be won to God, and opened to the action of grace.

Whosoever remains often and for a long time prostrate before the Host understands the lesson of the Eucharistic Bread and feels the imperious need of putting that lesson into practice, of completely forgetting himself and of giving himself without reserve to others. By this all men will know that you are Christ's disciples (b), true adorers in spirit and truth, who glorify the Father by imitating His Son.

We have said only a word about the charity which **695** comes from the Sacrament of love because charity is the *(59)* Lord's commandment; but the Blessed Eucharist is for Its

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694a Luke 10:37.
694b Cf. John 13:35.

adorers an inexhaustible source of light and strength. Those who, especially in the silent hours of the night, gather together in adoration with the Angels and render to the Lamb, who was immolated (a), the thanksgiving due to Him, draw abundantly for themselves and for all the Church waters from the fountains of the Savior (b). In order that the number of nocturnal adorers and that of Priest adorers may constantly increase, that their fervor may be an example and a solace for our city, that the Divine Master, present and hidden in the Blessed Sacrament, may be deeply touched by their persevering supplications and show Himself sensitive to their homage, We lovingly impart to you, Venerable Brethren, here present, and to the members of your Associations who could not gather together with you, Our paternal Apostolic Blessing.

THE TRUE FAITHFUL

All. to a parish in Umbria, June 4, 1953.

(*Introduction.*)

696 **(53)** When the venerable Pastor of the Archdiocese of Perugia promptly answered Our Exhortation of February 10, 1952, We learned that your industrious city intended to experiment on a parochial basis. We are particularly happy, because We are convinced that in this as in everything else, example would have been able to convince the doubtful, hearten the discouraged and draw them, God willing, on the same road towards the same end.

The time elapsed since the start of your work is already sufficient to show that the experiment was not only possible, but has given and continues to give results beyond expectations.

695a Apoc. 5:12.
695b Cf. Isa. 12:3.

Speaking to the Parish of St. Saba in Rome, We said that the true faithful are those seen at the altar rail, when the priest distributes "the living bread come down from heaven."

We have learned that at Marsciano, one sees monthly at the altar rail more than a thousand persons, while the number of souls, especially of the young, who receive daily Communion continues to increase.

This has been possible because the industrious zeal of priests, the generous cooperation of militant catholics, and the good will and docility of the greater part of the faithful have responded to God's grace and to Mary's powerful intercession. There are, nevertheless, souls still far away, and there is no lack of those who are obstinate enemies of God; but there is a good spirit and a new hope everywhere, there is great fervor of renewal and a more intense joy of living as a Christian.

(*The conditions for Christian renewal in a Parish.*)

THE VOICE OF THE SPIRIT

Letter of the Secretariate of State to the Italian Liturgical Weeks, July 17, 1953.

The esteemed center of Liturgical Action has notified our Holy Father of the work which it has drawn up, during the two liturgical weeks, for development in the coming summer months. This work is a form of apostolate, the special value of which the Vicar of Christ is very happy to acknowledge. **697** *(6, 9, 13)*

Nothing is more urgent at the present time, so grave and yet rich with hopes, than calling the people of God, the great family of Jesus Christ, to the substantial nourishment of liturgical piety, warmed by the breath of the Holy Spirit, who is the soul of the Church and of each of her sons.

Led back to that lively prayer, which is like the voice of the spirit come to the aid of our weakness, with "unspeakable sighs," the faithful will again renew contact with the values of Christian life so often forgotten. Thus will the people's conscience more easily awaken to that which is for a Christian the substance of religion and piety, that is, Gospel justice, on which we must all live, changed into new creatures, modelled on Jesus Christ.

698 *(13, 58)* But it is especially in the sacrifice of the Mass, center of that prayer, that souls will find, not devotion, august though it may be, like others of Christian piety, but the inexhaustible source of spiritual life which comes to us from Jesus, perpetually immolated in the sacrifice of the altar and made food for His own to nourish them with His justice and love.

His Holiness sends his fervent good wishes for the celebration of the two Liturgical Weeks in July and September, and trusts that the coming International Congress of Liturgical Studies will be no less rich in good fruits. And while invoking the fullest abundance of Divine Grace on the happy movement of liturgical life, he heartily imparts to Your Excellency, to the members of the Center of Liturgical Action, to all partakers in the Congress, the Apostolic Blessing.

GOD'S HOUSE

R. M. to the Catholics of Naples, August 4, 1953.

(*The restoration of St. Clare's Church in Naples.*)

699 *(40)* You have unanimously wished to terminate an arduous work which has caused you great satisfaction. To this is added the higher and more lasting satisfaction of being yourselves the object of Our admiration and that of all the Church. A people, who feels that they cannot abandon their ruined churches; a people who, although worried with multiple cares of the material order, possess the daring and energy to overcome themselves by gathering and rebuilding the broken remains of their religious and civil past; a people who, with the same will and alacrity with which they construct their own houses and quarters, knows how to find the way to reconstruct God's house and the house of prayer, is a people worthy to be held up to the admiration of angels and of men, because their faith is a deep, living faith and their way of life lofty and complete.

Therefore, render thanks to the merciful God, that **700** there are many people of such a temperament who, finding *(40)* themselves in the same circumstances, do not tolerate the suffocating of the ruins of their splendid churches by the wild weeds of abandonment. But what use would there be of constructing sacred buildings or raising them up from their ruins, if the living Church, of which each of you is a stone, chosen by God and cemented by Christ into a single Body, lay inert in a spiritual lethargy? What would happen in a certain quarter, if its sons were not always vigilant and careful in repairing the lesions that the weakness of human nature or God's enemies procure for it, tearing away souls from her under false pretenses? For you, beloved sons of Naples, as for all Catholics tried by war, the restoration of churches must be an incentive and an impulse to complete return to the religious vigor of the past. Souls who went astray provoked by the sad events which graces helped them to surmount, should feel relief; institutions of piety and charity should take fresh growth; public morals, which through the general disorder became grievously loose, should shine forth again with Christian purity. Above all, be assiduous in defending the religious patrimony of the humble and good people presently looked on as prey for serving purposes which are anything but those to which they have a right, because their rights are to a greater dignity, a more extended prosperity and a just liberty. How hard a task it is to rebuild souls once they have been torn away from the Church and made servants of atheistic materialism! What good would it be to restore to such a people ancient churches? In a city that has abjured Jesus Christ, the sacred temples, even if they remain standing, survive only as buried monuments and not, as they should be, sources of eternal life, of welfare and of civilization.

Such is the invitation that the restored Basilica silently gives you on this joyous day.

(*The seventh centenary of the death of St. Clare.–Conclusion.*)

THE PARISH

Letter from the Secretariate of State to Cardinal Léger, August 10, 1953.

(*Canada's Social Week.*)

701 *(40)* What, then, is a parish? It is the smallest section of the one, universal flock entrusted to Peter by the Lord. Under the authority of a responsible priest, who has received the care of souls from his bishop, the parish is the first community of Christian life in the Church of Jesus Christ. It is a community cut to human dimensions, in which the shepherd can know his flock and the flock can know the shepherd. Normally, it is a limited area whose boundaries are drawn within the territory of a diocese, and so we have the parish church with its bell-tower, baptistry, confessional, altar and tabernacle. The church, symbol of unity and the center of community life.

It is important to remember that the parish is above all a center of religious life and a source of missionary endeavor. The true faithful of the parish can be counted at the foot of the altar, when the priest distributes the Bread of life. The parish priest is not the head of the community, in the profane sense of the term; he is rather the minister of God's people; he has received spiritual authority over his flock only in order to be the dispenser of the mysteries of God among them "that they may have life and have it abundantly" (a). That Jesus may be known, loved and served by all—that, in the very words of the Holy Father, is the aim of all parochial life. His Holiness did not hesitate to insist: "Everything else is judged according to how much and in what measure it serves the realization of the end which the Church wishes to secure. The playing field, the theater, the parish cinema, even the school, if there be one—all these are institutions of the highest usefulness and often necessary—are not the center of the parish. The center is the Church . . . the center is called 'the life of souls,' it is called Jesus" (b).

Now, it is precisely such a parish, a really live and active cell of the Body of Christ, which is called upon to play a leading part in the regeneration of modern society, simply by being faithful to its own true religious mission.

(*The social role of the parish.—The parish and present social conditions.—The parish, a pillar of the social structure.—The parish, a training in social life.—The parish, school of peace.*)

Finally, the parish is a cell of social activity, because **702**
it is the center of public prayer. Amid the turmoil of the *(40,*
crowds and the dissipation of the spirit in an atmosphere *78)*
rendered arid by the cares of this world, the parish church, where the people gather to give glory to God and to beg His grace through Jesus Christ, is an ark of salvation for all society. It is at the foot of the altar of sacrifice and around the pulpit of truth that Sunday rest takes on its full significance: a break from labor, a relief for mind and body, yes, it is that undoubtedly—and one cannot praise too highly the parochial undertakings intended to enable

701a Cf. Matt. 20:25-28.
701b Discourse to a parish in Rome, 11-1-1953.

the young especially to satisfy their just desires for culture and recreation—but above all a day set apart for the worship of God, for that community and social worship due to Him. The Holy Father said recently, recalling *Rerum Novarum*, that for Leo XIII the sanctification of the Sundays and feast days was "a sign that reveals whether, and how far, a sane outlook and the real harmony of progress in human society still survive.... Technology, economics and human society reveal the degree of their moral health by the way in which they favor or oppose the sanctification of Sunday" (a).

(*Parish in Canada.*)

THE SIGN OF UNITY

All. to the Eucharistic Congress of Brazil, August 15, 1953.

703 Heavenly Jerusalem, divine and everlasting scene of peace and love, unchanging source of happiness!

(58, 59) A reflection, a preparation for and a foretaste of this divine and heavenly scene is to be found in yourselves today as you gather round the Holy Table, or kneel devoutly in adoration around the Eucharistic throne. This is especially true and proportionately much more magnificent in the Catholic Church which, spread widely throughout the world, is always one in its belief in and love of the Holy Eucharist. Altars may be multiplied, but there is always the one and the same Victim, offered in sacrifice two hundred or three hundred thousand times a day across the face of the globe, and present on as many altars. All partake of the same food; He makes them all one, though they be millions in number, in the Mystical Body of Christ. For this reason, the genius of St. Augus-

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702a All. of May 14, 1953, above no. 689.

tine could say that the Holy Eucharist is, in short, the society of the elect, because It symbolizes that society, and prepares and fashions it (a).

During these days of your national Congress, the Eucharist, that mystery of mysteries and "the greatest miracle" of Christ's infinite love, has been the subject matter of your thought. The Eucharist, instituted by Christ especially to be, so to say, the heart of the Church: the center towards which the faithful are drawn from every corner of the world, and where they become one body and one soul, is the unfailing stream from which all drink Christ Himself who solemnly asserted, with all the force of His infallible and all-powerful word: "My flesh is meat indeed and my blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him" (a). It was after the first Communion, instituted and distributed by His divine hands, that He pronounced His new Commandment: "Love one another as I have loved you." It was on that occasion also that, as the Eternal Priest, He uttered the sublime prayer of His love: "Holy Father, keep them in Thy name whom Thou hast given Me: that they may be one, as We also are." "And not only those who are here present, but all those too, who, throughout the ages, will believe in Me: that they all may be one, as Thou, Father, in Me and I in Thee. That they also may be one in Us . . . in a perfect and permanent unity" (b). **704** *(58, 59)*

Mystery of divine and infinite mercy! Sign and efficacious seal of unity! Bond of charity, symbol of peace and harmony! (a). One and the same Victim to be adored on **705** *(58, 59)*

703a St. Augustine, *In Joann.* 26, n. 15-17.
704a John 6:56-57.
704b Cf. John 13:34; 17:11, 20-23.
705a St. Augustine *In Joann.* Ev. tract. XXVI, n. 13; 35 col. 1613; Conc. Trid. Sess. XIII, c. 8.

every altar: one and the same divine food served everywhere at the Holy Table: and all men, without distinction of race or nationality, of social condition or class, all are equally called to believe, adore and share, that all may equally partake of His Body and Blood, all be raised to the same noble heights, sharers in the divine nature (b); that all may feel that, being more than brothers, they are members of the same Mystical Body of Christ, loving one another in heart and deed, as though loving Christ Himself (c).

"If there are obstacles to be overcome," says St. Augustine, "opposing interests, enmities and passions which produce disunion, the love of Christ in the Eucharist and its all-powerful grace for those who receive It not materially, but also spiritually and fruitfully, will succeed, in the end, in surmounting, solving and mastering difficulties and in establishing peace and harmony."

That is why Christ, our Eucharistic love, whilst yet in a world "seated in wickedness," does not hesitate to propose to His own the unity of the Blessed Trinity as the ideal of the love of God and their neighbor which ought to unite them! It was His intention, in instituting the Holy Eucharist, to make of our earth, weighed down under the curse of sin, something more than a likeness of heaven; to make of it a foretaste of paradise.

706 *(58, 59)* The early Christians, who always received Holy Communion when present at the Holy Sacrifice, understood this perfectly; for this reason they loved and helped one another even by having their goods in common as though they were members of the same family, and still more as being "one heart and one soul," as the inspired historian writes (a). For this reason they used to pray as they gave thanks: "As the grains of wheat scattered upon the hills

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705b Cf. 2 Peter 1:4.
705c Chrysostom in I Cor. hom. XXIV n. 2.
706a Acts 4:32.

unite to make but one bread, so may Thy Church, O Lord, throughout the world be united in Thy kingdom" (b). Again, it was for this reason that the surest and most evident sign of Christian love was the Eucharist, which used to be sent to those who were absent, and which the various Christian communities used to send to one another. Lastly, it was for this reason that the Apostle St. Paul found it so strange that some of the faithful in Corinth were making social distinctions at the Lord's Table during their "agapes" or feasts.

(*Brazil, center of Eucharistic life.—Conclusion.*)

FRUITFULNESS OF THE EUCHARIST

R. M. to the Eucharistic Congress in Turin, September 13, 1953.

(*Praise of Turin.—Eucharistic Congress of Piedmont.*)

Should someone with mind clouded by stale prejudice **707**
now ask: How can modern Turin, and even progressive *(59)*
Italy, have triumphs still in store to bestow upon religion? or were he to inquire, as might a visitor in astonishment: what is the purpose of these multitudes praying in the public squares before ancient altars? you would promptly reply: modern Turin and progressive Italy have not rejected their religious traditions, because they know well that from them sprang their lofty civilization. We are all here before the holy altar in order to reaffirm our desire for heaven, which, by God's grace, we feel more ardently than those who are not lovers of the truth would pretend. We are gathered here to tell our God that we love Him, to tell our brethren that we love one another. We are here, representatives of every class and profession, to promise in the presence of the Divine Majesty to strive

706b *Didache,* IX, 4.

with ever increasing effort for justice and genuine progress, most of all by sanctifying our souls and those of our neighbors. During these memorable Eucharistic days, you have more directly undertaken the task of your personal sanctification, realizing as you do that the Sacred Host which conceals the Giver of every grace, truly living and acting, is the prime source of all holiness and goodness.

708 *(59)* Oh! if men, who continually deplore the scourges which afflict the world, the mistrust which makes every remedy useless, the darkness overshadowing men's minds, the weariness unnerving their wills, the greed giving free rein to their passions,—if men only knew that inexhaustible mine of spiritual resources which the Eucharist offers to every soul, how different, how much happier would be man's earthly history, how much nearer the hour of fulfillment of his noble ideals! In this solemn hour, let Us, as Vicar and mouthpiece of Jesus, hidden but truly present, testify once again to you that marvellous fruitful action exercised by the Blessed Eucharist in the secret depths of souls and among the whole congregation of the faithful. Everything true, everything holy, everything eternal, everything divine accomplished by the Church in her two thousand years of existence has its origin, development and growth in the mystery of the Eucharist. History is quick to testify and prove that at every time and in every place where devotion to the Blessed Sacrament flourished, wonderful Christian results were achieved. Catholicism is justly proud of these from the three centuries of heroic resistance of the first Christian communities that drew indomitable energy from the hallowed table of the breaking of Bread to prodigious expansion of Christian ideas and institutions, from the prompt recovery of strength after temporary local decline to the rich harvest of saints, from charitable, educational and scientific institutions to the marvellous conquests of missionaries. No holy supernatural action, no good and great deed has ever been performed by Christ's followers on earth which did not draw inspiration and strength from the Eucharist, that is, from Christ Himself become the food of souls.

Now, if we turn to more recent times within your memory, is it not true that the appearance of renowned saints and outstanding enterprises in your city of Turin, which glories in the names of St. John Bosco, St. Joseph Cafasso, St. Joseph Cottolengo, coincided precisely with the revival of Eucharistic devotion, at one time cooled by the chill winds of Jansenistic influence? **709** *(59)*

Have no doubt, beloved sons and daughters, that, for each and for all, the most important reserve of energy needed for the renewal of Christian life and piety, for defense and action in God's vineyard, is the Blessed Sacrament. As in the past, so today there is no progress in holiness in the Church which does not win from the Eucharistic mystery gratifying success. Similarly, in social life, those high ideals of peace and justice, of equality and true freedom, so ardently cherished in these our days, yet despite tremendous effort and sad experience so insecure, would surely have many more effective allies were there a great increase in the ranks of righteous men living the life of the Sacrament of the Real Presence.

How, indeed, can it be thought possible that fellow guests often partaking of the same heavenly banquet, nourished by the flesh of the one Divine Redeemer, united in oneness of life as members of His Mystical Body, refreshed by His Precious Blood, whose doctrine is the one faith, whose hope is the same destiny, all sharing in the same burning love and mercy of the one God made man and put to death for each and every one—how, We ask, could it be imagined that such men, fellow guests, members and brethren, could harbor such mutual hatred as to assail one another in the destructive paroxysm of war? How is it imaginable that he who is blessed with material goods would close his heart and his purse to the **710** *(59)* poor man, that likeness of the common Guest of all souls, by not rendering to him his due; that the poor man in turn should reject those eternal riches of which his heart holds the pledge, and try to gain respect for his rights by means of hate, irreligion and crime, instead of through reasonable and more efficacious remedies? How can it be thinkable that, side by side with their fellow men languishing in hunger and misery, we should find individuals and nations prodigally wasteful of their possessions, and therefore deserving of the reproof of the Apostle Paul to the degenerate members of a community of his time, when he insisted on the reasonable and feasible equality which the Lord's table demands? How, finally, can anyone abuse power or oppress individuals, groups, indeed, whole nations whose ancient bonds both spiritual and material were irrevocably broken by Our Savior, who associated them with His own dignity by adoption as sons of God? No, such contradictions would not be possible, if the citizens of a nation, and—may God grant it,—all men, knew the reality of the Eucharistic mystery and drew from it their inspiration and their life.

(*Conclusion.*)

MATTER OF THE BLESSED EUCHARIST

All. to the Vinegrowers, September 16, 1953.

(*Agriculturists in olden times.—Present-day economical problems.*)

711 We do not wish to end Our discourse without raising Our thought to the mystery of faith, in which the Catholic religion contemplates the greatest proof of God's love for man: the Holy Sacrifice of the Mass. Using the intelligence that the Creator gave him, man made bread from wheat and wine from grapes, and the Son of God became man, taking in His creative hands these essential products

of earth and of man, changed by His infinite power and goodness the sustenance and stimulants of man's transitory life into a sustenance and stimulant of the life that does not pass away. For two thousand years Christian generations have drawn from the Sacrament of bread and wine the nourishment for their spiritual life. The most profound meditations of the Fathers of the Church and of Christian thinkers, who succeed each other from century to century, have not fathomed the depths of the efficacious signs of grace, in which the Savior of man concentrated all His teaching and all His love. Man's work and the fruit of his labors serve as an act of thanksgiving and adoration, of expiation and prayer; he prepares the matter that will be converted into food and drink for the life of the soul. Thus all human life takes on a religious sense and consecration. For those also who may not have the happiness of the Christian faith, such a richness of significance and such a great value capable of evoking noble sentiments cannot pass unnoticed. For this reason We wished at least to mention it to you, Gentlemen. You are convinced that it is not a small thing to practice a profession that has some reference to the highest of mysteries.

(*Blessing.*)

LITURGICAL VESTMENTS

All. to the International Congress of the Silk industry, October 6, 1953.

(*Various uses for silk.—History of the silk industry.*)

The Church uses silk in making liturgical vestments 712 because by their lustre they are destined to increase the splendor of her ceremonies and acts of worship. It is not here a question of vain ostentation meant to provoke a pleasure purely esthetical. Liturgical offices have for aim the glory of God and are directed to prayer. They must inspire the faithful with the idea of the grandeur of the King whom they wish to honor and incite them to adopt in His presence an attitude of deep respect and humble prayer. Without a doubt, the display of such pomp is a little thing in comparison to divine majesty; nevertheless, the Church thus allows her children to foresee part of the joy of heaven to which she invites them. The precious clothes that man wears on holydays and especially at the participation in divine worship symbolize also the soul's clothing, which is divine grace, grace that permits man to present himself before his Savior and to participate, according to the Gospel parable, in His banquet. Therefore, the fabric produced by you, and the many expert hands that have taken part in making it up partake, as a precious offering, of the adoration and prayer that Christian people offer unceasingly to God.

(*Economic difficulties.—Conclusion.*)

LITURGICAL GOLD WORK

All. to the Italian National Congress of Goldsmiths, November 10, 1953.

(*History of goldsmiths.—The goldsmith's profession.*)

713 In the treasuries of great cathedrals and often in modest churches, one admires chalices, monstrances, crucifixes and reliquaries, sometimes adorned with precious jewels. They are all works of renowned artists or of ordinary artisans who have bestowed on them all their ability, all the virtuosity of their technique, and likewise all their piety. They wished to make, by means of their handiwork, an offering of the highest value, the offering of their heart. The Church and all the faithful deem nothing too beautiful to welcome and reserve the Divine Eucharist, and they are often disposed to make the greatest renunciations in order to acquire sacred vessels worthy of God's greatness. But they also know how to deprive themselves, if it be necessary to succor the misery of the poor.

(*The actual difficulties of goldsmiths.—Conclusion.*)

FIFTIETH ANNIVERSARY OF THE MOTU PROPRIO ON SACRED CHANT

Letter from the Secretariate of State to His Eminence Cardinal Pizzardo, November 21, 1953.

The jubilee of the Motu Proprio "Tra le sollecitudini" **714**
by Blessed Pius X recalls to Italy and to all other countries *(14,*
the providential dispositions by which the great Pontiff, *22,*
in restoring sacred music which is an integral part of the *23,*
Liturgy, meant to heighten the splendor of divine worship *33)*
and to render the sacred functions an evermore efficacious means of sanctification for Christians.

The application of that document to present needs is even now in a sense more timely (a). In fact, due to the more widely diffused musical culture and the more refined artistic taste of our days, Blessed Pius X's appeal to a nobler and truer art of sacred music is more keenly felt and justified in every Christian circle.

We must add that notwithstanding the salutary fruits already produced by the Motu Proprio in the realm of sacred music, we cannot yet affirm that the wise norms contained in it are always and everywhere observed. We note often that the music played in church by its poverty of inspiration, the technical imperfection of its form or the inadequate preparation of those who render it, leaves something to be desired.

How this contrasts with the glorious tradition of the Church is evident, if we consider merely the care which she takes to put every advance in art at the service of

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714a *E, invero, tuttora viva, anzi, in un certo senso aumentata, la rispondenza del documento alle odierne esigenze.*

divine worship and her constant effort at seeing that the Liturgy never lacks the aid of sacred music, which when piety and faith employ it with sincere Christian spirit is a powerful means of mystical elevation.

To correct defects, overcome difficulties, to give the necessary comfort to all who worthily work for liturgical musical restoration in the spirit of the Church, His Holiness has deigned to entrust me with the task of placing some fundamental points before Your Eminence, who through the variety and importance of your high functions, are in particular designated, thanks to the watchful eye of the Episcopate, to spread the knowledge of them and to insure their application. In this way His Holiness intends to commemorate on this joyous occasion the Motu Proprio of Pius X, confirmed and enriched by the Apostolic Constitution "*Divini cultus sanctitatem*" by Pius XI, while blessing and encouraging the present liturgico-musical movement of the various countries, as an efficacious means of spiritual renewal in the faithful.

715 *(27, 28, 34, 35)* In his recent Encyclical "*Mediator Dei*" the reigning Pontiff insistently recommends the people to sing in Church. It is, therefore, necessary that the priest in the first place, as teacher of the Christian people and as the one who directs divine worship, be in possession of an appropriate artistic training which he must gradually develop from the first to the last years of seminary life.

Towards this end, the Holy Father stresses the integral application of the practical norms already given in the Instruction of the Sacred Congregation for Studies dated August 25, 1949, a valuable Instruction for Colleges and Institutions of secular and regular Clergy, as also for Universities in which it would be praiseworthy to institute special scientific and practical courses for the complete formation of students.

As the Cathedral is the Mother Church of the Diocese, the seminarians' active participation should not fail to take place on days of greater festivity so as to add beauty to the splendor of divine offices. On all Sundays and holydays in which the seminarians do not go to the Cathedral, they will celebrate at the Seminary, with due preparation, both High Mass and Vespers, truly a school of spirituality for seminarians.

To the young gifted with particular musical talent and noted for liturgical piety, Superiors of Seminaries will facilitate the scientific study of sacred music. With this aim in view, they will direct the best students to the Pontifical Institute of Sacred Music in Rome.

Today, thanks to the efforts of the Clergy and the piety of the faithful, the "*Scholæ Cantorum*" are to be found in many countries composed of voluntary singers, who, very willingly and with great honor accept the invitation of their priests, to offer themselves for a worthier celebration of sacred functions.

In order to bring about an increase in such useful **716**
initiatives, it is necessary that sacred music be everywhere *22,*
methodically taught to children from their early years. *34)*
This is already fruitfully practiced in some nations.

The best service to sacred functions will be assured by zealously forming "pueri cantores". In this very many priestly vocations will also be prepared for the Church.

Ordinaries will take care to direct youths who desire to serve the Church by dedicating themselves to Sacred Music, not to lay institutions, that have not this specific aim, but to schools that depend on ecclesiasical authority, to the Pontifical Institution of Sacred Music, or to the Sections of Sacred Music existing in some esteemed Superior Musical Academies, which with excellent result endeavor to realize the prescriptions of the Holy See.

As Sacred Music is an integrating part of the Liturgy, the same Ordinaries will give all their support, even financial, for the maximum usefulness of the Catholic Apostolate, to all those Institutions and Associations whose scope is the study of religious singing and the spreading of the most worthy works of sacred musical art, such as those dedicated to St. Cecilia or St. Gregory the Great. It would be fitting to establish these all over the world.

Finally, it is opportune that the Sacred Congregation of Studies take care of the various Superior Schools of Sacred Music that providentially spring up in various countries; these also, if they have the necessary qualifications, can make use of the benefit of affiliation with the Pontifical Institute in Rome.

Meanwhile, His Holiness earnestly trusts that the jubilee of the solemn document of Blessed Pius X will not fail to arouse in the various parts of the Church commendable beginnings for a worthy celebration and for a more efficacious application. This will undoubtedly contribute, as the Holy Father, happily reigning, desired in the Encyclical "*Mediator Dei,*" to the awakening of liturgical life among Christians.

THE EUCHARIST AND THE INTERIOR LIFE

All. at the Canonization of Pope Pius X, May 29, 1954.

(*A Saint of today: restoration of rights by Pius X.– Defense of the Church's unity during the Modernist crisis.*)

717 (*44, 58, 87, 88*) Sanctity, which was the inspiration and guide of Pius X's undertakings, is still more clearly discernible in his personal life. Before applying it to others, he put into practice in his own life his program of unifying all things in Christ. First as a humble priest, then as a Bishop, and finally as Supreme Pontiff, he was intimately convinced that the sanctity to which God called him was priestly sanctity. For what sanctity is more pleasing to God in a priest of the New Law than that which belongs to him as a representative of Jesus Christ, Eternal High Priest, who left

to His Church in the Holy Sacrifice of the Mass a memorial for all time and a perpetual renewal of His Sacrifice on the Cross, until He shall come for the Last Judgment, (a) and who in the Sacrament of the Blessed Eucharist gave Himself as the food of the soul: "He who eats this bread shall live forever."

A priest, above all in the Eucharistic ministry, this **718**
is the most faithful portrayal of St. Pius X. To serve the *(62,*
mystery of the Blessed Eucharist as a priest, and to fulfill *63,*
the command of our Savior, "do this in remembrance of *88)*
Me" (a), was his goal. From the day of his sacred ordination until his death as Pope, he knew no other road by which he could arrive at heroism in his love of God and make a wholehearted return to that Redeemer of the world, Who by means of the Blessed Eucharist "poured out the wealth of His divine love on men" (b).

One of the most convincing proofs of his consciousness of his priesthood was the extreme care he took to renew the dignity of divine worship. Overcoming the prejudices springing from an erroneous practice, he resolutely promoted frequent, and even daily Communion of the faithful, unhesitatingly leading children to the banquet of the Lord, and offering them to the embrace of the God hidden on the altars. By this, the Spouse of Christ experienced a new springtime of Eucharistic life.

In the profound vision which he had of the Church **719**
as a society, Pius X recognized that it was the Blessed *(52,*
Eucharist which had the power to nourish its intimate *59,*
life substantially, and to raise it high above all other so- *88)*
cieties. Only the Eucharist, in which God gives Himself to man, can lay the foundations of a social life worthy of its members, cemented more by love than by authority,

717a 1 Cor. 11:24-26.
718a Luke 22:19.
718b Council of Trent, Sess. XIII, c. 2.

rich in activity and aiming at the perfection of the individual, a life that is "hidden with Christ in God."

720 (52, 88) What a providential example for the world of today, where earthly society is becoming more and more a mystery to itself and is feverishly trying to rediscover its soul! Let it then, look for its model to the Church with her children gathered round her altars. There, in the Sacrament of the Eucharist, mankind really discovers and recognizes that his past, present and future are united in Christ. Conscious of and strong in his solidarity with Christ and his fellow men, each member of both societies, the earthly and the supernatural, will be enabled to draw from the altar an interior life of personal dignity and personal worth, such as today is almost lost through insistence on work and even on play. Only in the Church, the Holy Pontiff seems to repeat, and through her in the Blessed Eucharist, the "life hidden with Christ in God," is to be found the secret and source of renewed social life.

721 (52, 88) Hence follows the grave responsibility of the minister of the altar whose duty it is to make souls aware of the saving treasure of the Eucharist. Many indeed are the activities which a priest can exercise in the salvation of the modern world. One of them, and undoubtedly the most efficacious and the most lasting in its effects, is to act as dispenser of the Holy Eucharist, after first nourishing himself with It abundantly. His works would cease to be sacerdotal, if, even through zeal for souls, he were to give his Eucharistic vocation second place. Let priests conform their minds to the inspired wisdom of Pius X, and let them confidently exercise their whole apostolate under the sign of the Blessed Eucharist.

Similarly let religious men and women, those who live under the same roof as Jesus Christ and are daily nourished with His Body, take as a safe norm what the Holy Pontiff once declared on an important occasion, namely, that the bonds which through their vows and community life link them with God are not to be subordinated to any other activity, however legitimate, for the good of their neighbor (a).

The soul should sink its roots in the Eucharist in order to draw the supernatural sap of its interior life. The interior life is not only the fundamental good for hearts dedicated to God, but it is also a necessity for every Christian, for God calls him to work out his salvation. Without the interior life, all activity of whatever worth lowers its value into almost mechanical action and cannot possess the efficacy proper to vital operation. **722** *(88)*

The Holy Eucharist and the interior life: this is the supreme and universal lesson which Pius X, from the height of glory teaches in this hour to every soul. As apostle of interior life, he becomes, in the age of the machine, of technology, and of organization, the Saint and guide of men of our time.

(*Prayers to St. Pius X.*)

THE PRIESTHOOD

All. to Cardinals and Bishops, November 2, 1954.

(*Example of St. Pius X.–Continuation of discourse of May* 31.)

The particular and chief duty of the priest has ever been "to sacrifice"; where there is no true power to sacrifice, there is no true priesthood. **723** *(45, 85,*

This is also perfectly true of the priest of the New Law. His chief power and duty is to offer the unique and divine sacrifice of the Sovereign Eternal Priest, Jesus *87, 88, 90)*

721a Cf. Letter to Fr. Gabriel Marie, Superior General of the Christian Brothers, April 23, 1905.

Christ Our Lord, that sacrifice which Our Divine Redeemer offered in a bloody manner on the Cross, which He anticipated in an unbloody manner at the Last Supper, and which He wished to be constantly repeated, when He commanded His Apostles: "Do this in memory of Me" (a). The Apostles, therefore, and not all the faithful, were by Christ ordained and appointed priests; it was to them He gave the power to sacrifice. Concerning this noble duty of offering the sacrifice of the New Law, the Council of Trent taught: "In this divine sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner, who once on the Cross offered Himself in a bloody manner. For the Victim is one and the same who, now offering through the ministry of priests, then offered Himself on the Cross; only the manner of offering is different" (b). Thus the priest-celebrant, putting on the person of Christ, alone sacrifices, and not the people, nor clerics, nor even priests who reverently assist the celebrant; all, however, can and should take an active part in the Sacrifice. "The Christian people, though participating in the Eucharistic Sacrifice, do not thereby possess a priestly power," We stated in the Encyclical "*Mediator Dei*" (c).

724 *(88, 90, 91)* We realize, Venerable Brethren, that what We have just said is quite familiar to you; yet We wished to recall it, since it is the basis of and motive for what We are about to say. There are some who have not ceased claiming a certain true power to sacrifice on the part of all, even laymen, who piously assist at the sacrifice of the Mass. Opposing them, We must distinguish truth from error, and do away with all confusion. Seven years ago, in the Encyclical just quoted, We reproved the error of those who did not hesitate to state that Christ's command,

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723a Luke 22:19.
723b Sess. XXII, c. 2.
723c See above no. 564.

"do this in memory of Me," refers directly to the whole assembly of the faithful, and that only afterwards did a hierarchical priesthood follow. Hence, they say, the people possess a true sacerdotal power; the priest acts only on an authority delegated by the Community. Wherefore they think that "concelebration" is the true Eucharistic sacrifice, and that it is more fitting for priests and people together to "concelebrate" than to offer the Sacrifice in private, with no congregation present. We also recalled to mind, in that Encyclical, in what sense the celebrating priest can be said "to take the place of the people": namely, "because he bears the person of Jesus Christ our Lord, who is the head of all the members, and offers Himself for them; thus the priest goes to the altar as a minister of Christ, subordinate to Christ, but ranking above the people. The people, however, since in no way do they bear the person of our Divine Redeemer, and are not mediators between themselves and God, cannot in any way share in sacerdotal rights" (a).

In considering this matter, it is not only a question **725**
of measuring the fruit to be derived from the hearing or *(50,*
offering of the Eucharistic sacrifice,—it is, indeed, possible *51,*
that one derive more fruit from a Mass devoutly and reli- *88)*
giously heard, than from a Mass celebrated negligently,—but of establishing the *nature of the act* of hearing and celebrating Mass, from which the other fruits of the sacrifice flow. We omit now any mention of the acts of adoration of God and thanksgiving to Him. We refer to those fruits of propitiation and impetration on behalf of those for whom the Sacrifice is offered, even though they are not present; likewise the fruits "for the sins, penalties, satisfactions and other needs of the faithful still alive, as well as those who have died in Christ, but are not yet fully purified" (a). When the matter is thus regarded, an

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724a See above nos. 563 and 564.
725a Conc. Trid., Sess. XXII, chap. 2.

assertion which is being made today, not only by laymen but also at times by certain theologians and priests, and spread about by them, must be rejected as erroneous: namely, that the offering of one Mass, at which a hundred priests assist with religious devotion, is equivalent to a hundred Masses celebrated by a hundred priests. That is not true. With regard to the offering of the Eucharistic sacrifice, the actions of Christ, the High Priest, are as many as are the priests celebrating; not as many as there are priests reverently hearing the Mass of a Bishop or a priest; for those present at Mass in no sense represent, or act in, the person of Christ sacrificing, but are to be compared to the faithful layfolk present at Mass (b).

726 *(87, 89, 90)* On the other hand, it should not be denied or called in question that the faithful have a kind of "priesthood," and one may not depreciate or minimize it. For the Prince of the Apostles, in his first Letter, addressing the faithful, uses these words: "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people" (a). Just before this, he asserts that the faithful possess "a holy priesthood to offer spiritual sacrifices, acceptable to God through Jesus Christ" (b). But whatever be the true and full meaning of this honorable title and claim, it must be firmly held that the "priesthood" common to all the faithful, high and reserved as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ Himself, since the priest bears the person of Christ, the Supreme High Priest.

725b *Quoad sacrificii Eucharistici oblationem tot sunt actiones Christi Summi Sacerdotis, quot sunt sacerdotes celebrantes, minime vero quot sunt sacerdotes Missam episcopi aut sacri presbyteri celebrantis pie audientes; hi enim, cum sacro intersunt, nequaquam Christi sacrificantis personam sustinent et agunt, sed comparandi sunt christifidelibus laícis qui sacrificio adsunt.*

726a 1 Peter 2:9. 726b *Ibid.* 2:5.

We note with joy that in many dioceses Liturgical Institutes and Associations have been established, that moderators to promote interest in the liturgy have been nominated, that diocesan or inter-diocesan congresses on liturgical matters have been held, and gatherings have been called or will be organized on an international level. We are happy to hear that in some places the Bishops were present in person and presided at these gatherings. These meetings sometimes follow a definite program, viz., only one offers the Mass, and others (all or the majority) assist at this one Mass, and receive the Holy Eucharist during it from the hands of the celebrant. If this be done for a good and sound reason, and the Bishop, to avoid scandal among the faithful, has made no contrary decision, the practice is not to be opposed, so long as the error We have mentioned above does not underlie it. Then, with regard to the matter dealt with at these gatherings, there are discussions on points of history, doctrine and the manner of life; conclusions have been arrived at, and motions drawn up, which seem necessary or in keeping with greater progress in this study, but subject to the decision of proper ecclesiastical authority. Now this movement to study the Sacred Liturgy does not stop at the holding of these gatherings; applications of the Liturgy have constantly multiplied and have taken on ever more considerable development, so that the faithful, in ever greater numbers, are being influenced to an active union and communion with the priest who is carrying on the sacrifice. **727** *(98)*

But, Venerable Brethren, howsoever you favor—and rightly—the practice and development of Sacred Liturgy, do not allow those studying this subject in your diocese to withdraw from your guidance and watchfulness, or to adapt and change the Sacred Liturgy according to their own judgment, contrary to the Church's clearly defined norms. "It is the function of the Apostolic See alone to **728** *(98)* determine the Sacred Liturgy and to approve liturgical books" (a), and particularly with regard to the celebration of Mass: "All other custom to the contrary being revoked, a priest celebrating must observe accurately and devoutly the rubrics of the books of his own rite, and take care not to add other ceremonies or prayers at his own whim" (b). And do you give no consent or permission to attempts of this kind, or to movements which are more daring than prudent.

(*Power of the Church.—Ecclesiastical Discipline.—Union of Bishops among themselves and with the Holy See.*)

MESSAGE OF FRA ANGELICO

All. at the Exhibition of Fra Angelico's works, April 20, 1955.

(*The history of Angelico's era.—Transition between the Middle Ages and the Renaissance.—The characters of his art.*)

729 *(36)* But what is the message which the picture language of Fra Angelico conveys to the children of his own and successive ages? On the one hand he intends through their beauty to inculcate the truths of faith; on the other, he proposes to lead the faithful to the practice of Christian virtue, offering them examples of virtue that are lovable and attractive. Through this second aim, his work becomes a perennial message of living Christianity, and also under a certain aspect a message profoundly human, founded on the principle of the spiritualizing power of religion, by virtue of which every man who comes in direct contact with God and His mysteries becomes like to Him in sanctity, beauty, and beatitude, that is, a man according to

728a Can. 1257.
728b Can. 818.

the original design of his Creator. The brush of Fra Angelico thus gives life to a type of human perfection not unlike the angels, in whom everything is balanced, serene and perfect: model of men and of Christians, rare, perhaps, in the conditions of earthly life, but to be proposed for man's imitation. Look attentively at the Saints who wait upon Christ and the Virgin, or even at the nameless persons in his scenes. These do not manifest uncertainty and mental turmoil: each of them enjoys the tranquil possession of truth acquired by natural knowledge or by supernatural faith. Their wills are fixed in goodness; their passions, reactions, the emotions to which they are subject as human creatures, are presented as tempered by an interior mastery of soul. The sacred lament for the dead Redeemer, though thoroughly sorrowful, is not a shriek of despair. The joy of the saints cannot be called abandonment to unrestrained exultation. The austerity of penitents has no shadow of anguish. St. Dominic's prayerful concentration is far different from the ecstatic abstraction which would suppress human personality; the Baptist's spirit and vehemence is dominated by the strong temper of his soul. It is this moderation of the passions and emotions which Fra Angelico aims to preach to human souls.

Further, a positive goodness clothes every figure, be **730**
they angels or saintly religious or ordinary folk. A maternal *(36)*
goodness radiates from his Madonnas, even when they are seated in the majestic grandeur of a throne. The angel to whom God gave the tremendous duty of driving our first parents from Eden finds a way of laying his hand, free of his sword, on the shoulder of Adam, as though to give him courage and, it seems, hope. Even the martyrs' wicked judges and executioners do not lack a certain goodness, perhaps because they realize that they are instruments of God's glory.

It would seem true to say that Fra Angelico himself admits that he is incapable of picturing trouble and wickedness. At times constrained to give room in his world to that somber element of human reality, he avoids as much as possible depicting it directly. We may observe this in "The Martyrdom of Sts. Cosmas and Damian" and in "The Last Judgment." In this latter the horde of the damned is by a large number of critics attributed to others of his school.

731 *(36)* Man, in Angelico's world, the world of truth, is by nature neither good nor holy; but he can and should become so, for holiness is easy and attractive, since Christ, whose sacrifice is so frequently depicted, died for this purpose, His holy Mother is the supreme example of holiness, the saints exult in having attained it, and the angels delight in mingling with the saints.

In order to draw attention to the virtues he proposes, he stresses not so much the struggle entailed in their conquest as the blessedness resulting from their possession, and the nobility of the one whom they adorn. Thus, the deep humility of the Virgin before Gabriel is revealed in her face, which is graced by a queenly expression, the very same expression which glows at the moment she is crowned by her Son. Both views of Mary are queenly, slightly troubled in the first, but in the second transformed into a charming, joyous smile. In the "Condemnation of St. Stephen," virtue and passion are to the fore—the former in the appearance of the accused, the latter in that of the judge; but the accused brings the enthroned man of power low by the fearless strength of his faith. Fra Angelico is supreme when expressing praise of Christian virtues. With him praise becomes almost a poem in this next admirable fresco which may be described as the apotheosis of poverty and misfortune borne in Christian spirit. The blind, the crippled, the sick, the widow and other needy ones, who surround the holy deacon Lawrence, draw from their faith an aura of dignity which their wretchedness cannot becloud. It seems that one of the many charming angels who people his other visions would not feel out of place amidst this group of poor, whose souls are rich with peace and hope.

The picture-world of Fra Giovanni of Fiesole is truly the ideal world, whose atmosphere glows with peace, holiness, harmony and joy, whose reality is in the future, when finally justice will triumph on the new earth and in the heavens (a); yet this tranquil and blessed world can come to life even now in the recesses of our souls. It is to such he proposes it, inviting them to enter therein. It seems to Us that the message of Anglico consists of just such an invitation. He expresses it in his art, trusting that it will thus be effectively propagated. **732** *(36)*

It is true that art, as art, does not explicitly demand a moral or religious message. It is rather, of its nature, sacred and religious, if, as an aesthetic expression of the human spirit, it reflects that spirit in its complete reality or at least does not positively deform it. Art is sacred, that is, insofar as it interprets God's handiwork. But if its content and purpose become those that Angelico made his own, then art almost reaches the dignity of a minister of God, mirroring more and more His perfections. We would like to point out here to artists, so dear to Us, this sublime possibility of art. But if artistic expression gives voice to false, empty and confused spirits, those not in harmony with the Creator's design; if, rather than lifting mind and heart to noble sentiments, it stirs the baser passions, it might, perhaps, find welcome among some, if only in virtue of its novelty—a quality not always of worth,—and of its slight content of reality—a quality possessed by every type of human expression—but such an art would degrade itself, by denying its primary and essential element. It would not be universal and perennial, qualities of the human spirit to which it is addressed. **733** *(36)*

732a Cf. 2 Peter 3:13.

734 (36) In paying Our homage to a great artist, and in inviting Our beloved children to receive the religious and human message of Fra Angelico of Fiesole, a message, one might say, prepared by Divine Providence, Our thoughts cannot long escape an anxious consideration of the present-day world, a world so different from that described in these marvellous paintings, where we find, under the seal of exquisite art, the loftiest and truest dreams of man.

Earnestly, therefore, do We hope that the fragrance of Christian goodness, of divine calm and harmony as revealed in the work of Fra Angelico, may fill all hearts, while We bestow on all of you, as a pledge of bountiful heavenly grace, Our paternal Apostolic Blessing.

THE EUCHARIST AS SACRIFICE AND THE EUCHARIST AS COMMUNION

R. M. to the International Eucharistic Congress of Rio de Janeiro, July 24, 1955.

(*Introduction.*)

735 (44, 50) The Eucharistic Sacrifice is Calvary extended through space to embrace the entire earth, extended to the end of time! It was on Calvary, in the most august hour of creation, that the bloody sacrifice took place in which the Son of God incarnate immolated Himself for the redemption of the world. In the Eucharist the same sacrifice is renewed in an unbloody manner, day after day, 200,000 or 300,000 times, in as many places on earth.

Cæli enarrant gloriam Dei! The heavens proclaim the glory of God! In these days, when science has penetrated into so many immeasurable abysses, this praise of the divine glory resounds in our hearts more powerfully than ever before! But what is the whole of science, even if millions of times more powerful, compared to the literally infinite glory, which, in the silence of our altars, our Eucharistic God continually immolating Himself, renders to His Eternal Father?

The earth is but a speck in the immensity of the universe! However, the Eucharistic Sacrifice transforms it into a gigantic thurible moving through space and sending up wreaths of infinite glory to the Creator.

O si scires donum Dei! Oh, if truly we knew and recognized this gift of God! Not one of the faithful would fail to take active part in the Divine Sacrifice on the Lord's Day.

The Eucharistic Communion: the Divine King gives Himself to us. If only we truly knew and appreciated, as we ought, that gift of infinite love! 736 *(57, 58)*

That ineffable Mystery of union—next to the Hypostatic Union and the Divine Maternity the most marvellous and divinizing! It tends to clothe us, not with regal purple, but with the very Person of the Divine King (a). And this to make us Christlike, con-corporeal and kindred with Him (b); to transform us and change us into Him, so that we may say that, more than we ourselves, it is Christ who lives in us (c).

This mystery of unity, by incorporating and almost identifying the faithful with Christ, tends to unite them into a single family and one body in which beats one heart alone, one soul alone, and in which each member is as zealous for the well-being of others as for his own, and even more so. 737 *(52, 58)*

736a Cf. S. 10. Chrysostom, *In Joann.* Hom. 47, n. 4. Migne P.G. t. 59. col. 262.

736b Cf. St. Cyril, *Hieros. Catech. Myst.*, 4, n. 3—Migne P.G. t. 33, col. 1100.

736c St. Thomas, in IV Sent. dist. q. 2, a. 1 and 2.

738 (59) This mystery of life, this divine medicine of immortality (a), sustains the life of the soul, restores strength and renews it, neutralizes the seeds of vice and makes all virtues germinate, from the lilies of angelic purity to the heroism of the utmost self-sacrificing zeal.

739 (52, 59) Mystery of divine power, invincible armor of the Christian militia! In the era of martyrs the Church's whole solicitude was to arm its champions with the Body of Christ, that they might persevere in the attainment of the crown (a). Today, when the palms of martyrdom grow so thickly, how fortunate is the confessor of the Faith who can embrace Jesus in the Eucharist! After all, what life worthy of being called Christian has not its bloodless martyrdom, must not take up its cross to follow Christ? In order to resist the seductions of evil, does He not say that one must have courage for any sacrifice, even to plucking out one's eye and cutting off one's hand and feet (b)? If you wish to possess such valor, arm yourselves with Jesus in the Eucharist.

(*Conclusion.*)

HOLY WEEK

Decree *Maxima redemptionis*, by the Sacred Congregation of Rites, November 16, 1955.

740 (75) Every year from apostolic times, Holy Mother Church has been intent on celebrating in a special manner the memory of the greatest mysteries of Redemption, namely, the Passion, Death and Resurrection of our Lord and Savior, Jesus Christ. Above all she has commemorated the most telling hours of those mysteries, i.e., "the crucifixion,

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738a St. Ignatius *ad. Eph.*, n. 20, 2.
739a St. Cyprian, *Ep.* 54, n. 2, 4; Migne P.L., t. 3, col. 883,
739b Matt. 18:8-9.

the burial, and the resurrection" of Christ (a); later she added the solemn commemoration of the Institution of the most Blessed Eucharist; and, finally, on the Sunday immediately preceding the Passion came the liturgical celebration of the triumphant entry of our Savior, the messianic King, into the Holy City. From this resulted a special liturgical week, which, because of the excellence of the mysteries celebrated, was called "holy" and graced with the most splendid religious rites.

At the start these rites were celebrated on the same days and at the same hours in which these three mysteries took place. The institution, therefore, of the Blessed Eucharist was celebrated on Thursday evening with High Mass "*in Cena Domini*"; on Friday afternoon a special liturgical function took place in memory of the Passion and death of Our Lord, and on Saturday evening the solemn vigil began and ended the following morning with the joy of the Resurrection.

In the Middle Ages, however, the hour of the liturgical functions of those days was, for various reasons, anticipated, so that at the end of the same Middle Ages all those solemn celebrations were advanced to the early morning hours. This was damaging to the liturgical sense. The Gospel narration did not agree with the relative liturgical commemorations. The solemn Easter vigil, withdrawn from its own nocturnal place, lost its original significance together with the meaning of its formulas and symbols. Holy Saturday, then, taken up with an anticipated Easter joy, lost its character of mourning in remembrance of Our Lord's burial. **741** *(75)*

In recent times took place another change, from the pastoral point of view even more serious. Holy Thursday, Good Friday and Holy Saturday were for many years numbered among holydays (free of work) with the aim of **742** *(75)*

740a St. Augustine, *Ep.* 55, 14.

allowing all the faithful, free from work, to assist at the Sacred rites of those days. But in the 17th century, owing to the completely changed conditions of social life, the Sovereign Pontiffs were induced to diminish the number of holydays. It so happened that Urban VIII with the Apostolic Constitution "*Universa per orbem*" of September 24, 1642, was obliged to reduce to working days the sacred triduum of Holy Week.

From this fact the assistance of numerous faithful at these sacred rites was necessarily reduced and consequently their celebration was for a long time advanced to the morning, at a time when, all over the world, schools and offices are open and all business is transacted. Common and almost universal experience, in fact, teaches that often these solemn liturgical functions of the sacred triduum are celebrated by the clergy in almost deserted churches.

743 (75) 77) This is certainly deplorable. The rites of Holy Week have not only a special dignity, but they also possess a singular strength and sacramental efficacy to nourish Christian life; neither can they receive adequate compensation in those pious exercises of devotion commonly called "extraliturgical" carried on in the evenings of the sacred triduum.

For all these reasons, eminent liturgists, priests in care of souls and in the first place the Bishops themselves have lately made insistent appeals to the Holy See, asking that the liturgical functions of the sacred triduum be put back, as they once were, to the early evening in order to permit the faithful to assist more easily at these ceremonies.

(*Approval of the Sovereign Pontiff.—Practical dispositions.*)

ON SACRED MUSIC

Encycl. *Musicæ sacræ disciplina,* December 25, 1955.

The subject of sacred music has always been very close to Our heart. Hence it has seemed appropriate to Us in this encyclical letter to give an orderly explanation of the topic and also to answer somewhat more completely several questions which have been raised and discussed during the past decades. We are doing so in order that this noble and distinguished art may contribute more every day to greater splendor in the celebration of divine worship and to the more effective nourishment of spiritual life among the faithful. **744** *(22, 33)*

At the same time We have desired to grant what many of you, venerable brethren, have requested in your wisdom and also what has been asked by outstanding masters of this liberal art and distinguished students of sacred music at meetings devoted to the subject. The experience of pastoral life and the advances being made in the study of this art have persuaded Us that this step is timely.

We hope, therefore, that what St. Pius X rightly decreed in the document which he accurately called the "legal code of sacred music" (a) may be confirmed and inculcated anew, shown in a new light and strengthened by new proofs. We hope that the noble art of sacred music—adapted to contemporary conditions and in some way enriched—may ever more perfectly accomplish its mission.

Music is among the many and great gifts of nature with which God, in whom is the harmony of the most perfect concord and the most perfect order, has enriched men, whom He has created in His image and likeness (a). Together with the other liberal arts, music contributes to spiritual joy and to the delight of the soul. **745** *(21, 24)*

744a Cf. above no. 221.

745a Gen. 1:26.

On this subject St. Augustine has accurately written: "Music, that is, the science or the sense of proper modulation, is likewise given by God's generosity to mortals having rational souls in order to lead them to higher things" (b).

History of Sacred Music

746 *(24)* No one, therefore, will be astonished that always and everywhere, even among pagan peoples, sacred song and the art of music have been used to ornament and decorate religious ceremonies. This is proved by many documents, both ancient and new. No one will be astonished that these arts have been used especially for the worship of the true and sovereign God from the earliest times. Miraculously preserved unharmed from the Red Sea by God's power, the people of God sang a song of victory to the Lord, and Miriam, the sister of Moses, their leader, endowed with prophetic inspiration, sang with the people while playing a tambourine (a).

Later, when the ark of God was taken from the house of Abinadab to the city of David, the king himself and "all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals" (b). King David himself established the order of music and singing used for sacred worship (c). This order was restored after the people's return from exile and was observed faithfully until the Divine Redeemer's coming.

St. Paul showed us clearly that sacred chant was used and held in honor from the very beginning in the Church founded by the Divine Redeemer when he wrote to the Ephesians: "Be filled with the Spirit, speaking to one

745b Ep. CLXI, *De origine animæ hominis.*
746a Ex. 15:1-20.
746b 2 Sam. 6:5.
746c 1 Paral. 23:5; 25:2-31.

another in psalms and hymns and spiritual songs" (d). He indicates that this custom of singing hymns was in force in the assemblies of Christians when he says: "When you come together each of you has a hymn" (e).

Pliny testifies that the same thing held true after apostolic times. He writes that apostates from the Faith said that "this was their greatest fault or error, that they were accustomed to gather before dawn on a certain day and sing a hymn to Christ as if he were God" (f). These words of the Roman proconsul in Bithynia show very clearly that the sound of church singing was not completely silenced even in times of persecution.

Tertullian confirms this when he says that in the assemblies of the Christians "the Scriptures are read, the psalms are sung, sermons are preached" (g).

There are many statements of the Fathers and ecclesiastical writers testifying that after freedom and peace had been restored to the Church the psalms and hymns of liturgical worship were in almost daily use. Moreover, new forms of sacred chant were gradually created and new types of songs were invented. These were developed more and more by the choir schools attached to cathedrals and other important churches, especially by the School of Singers in Rome. **747** *(24, 31)*

According to tradition, Our Predecessor of happy memory, St. Gregory the Great, carefully collected and wisely arranged all that had been handed down by the elders and protected the purity and integrity of sacred chant with fitting laws and regulations.

From Rome, the Roman mode of singing gradually spread to other parts of the West. Not only was it enriched by new forms and modes, but a new kind of sacred

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746d Ephes. 5:18; Col. 3:16.
746e 1 Cor. 14:26.
746f Pliny, *Epist. X*, 96, 7.
746g *De anima*, c. 9.

singing, the religious song, frequently sung in the vernacular, was also brought into use.

The choral chant began to be called "Gregorian" after St. Gregory, the man who revived it. It attained new beauty in almost all parts of Christian Europe after the 8th or 9th century because of its accompaniment by a new musical instrument called the "organ."

748 (*24, 29*) Little by little, beginning in the 9th century, polyphonic singing was added to this choral chant. The study and use of polyphonic singing were developed more and more during the centuries that followed and were raised to a marvelous perfection under the guidance of magnificent composers during the 15th and 16th centuries.

Since the Church always held this polyphonic chant in the highest esteem, it willingly admitted this type of music even in the Roman basilicas and in pontifical ceremonies in order to increase the glory of the sacred rites. Its power and splendor were increased when the sounds of the organ and other musical instruments were joined with the voices of the singers.

The Holy See's Vigilance

749 (*30*) Thus, with the favor and under the auspices of the Church the study of sacred music has gone a long way over the course of the centuries. In this journey, although sometimes slowly and laboriously, it has gradually progressed from the simple and ingenuous Gregorian modes to great and magnificent works of art. To these works not only the human voice, but also the organ and other musical instruments, add dignity, majesty and a prodigious richness.

The progress of this musical art clearly shows how sincerely the Church has desired to render divine worship ever more splendid and more pleasing to the Christian people. It likewise shows why the Church must insist that this art remain within its proper limits and must prevent anything profane and foreign to divine worship from entering into sacred music along with genuine progress, and perverting it (a).

750 *(30)* The Sovereign Pontiffs have always diligently fulfilled their obligation to be vigilant in this matter. The Council of Trent also forbids "those musical works in which something lascivious or impure is mixed with organ music or singing" (a). In addition, not to mention numerous other Sovereign Pontiffs, Our Predecessor Benedict XIV of happy memory in an encyclical letter dated February 19, 1749, which prepared for a holy year and was outstanding for its great learning and abundance of proofs, particularly urged Bishops to firmly forbid the illicit and immoderate elements which had arrogantly been inserted into sacred music (b).

Our predecessors Leo XII, Pius VIII, Gregory XVI, Pius IX, Leo XIII followed the same line.

Nevertheless it can be rightly said that Our predecessor of immortal memory, St. Pius X, made as it were the highest contribution to the reform and renewal of sacred music when he restated the principles and standards handed down from the elders and wisely brought them together as the conditions of modern times demanded (c). Finally, like Our immediate predecessor of happy memory, Pius XI, in his Apostolic Constitution *Divini cultus sanctitatem (The Holiness of Divine Worship)*, issued Decem-

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749a *Ita etiam patefacit, cur eadem Ecclesia identidem impedire debuerit quominus recti fines excederentur et, una cum veri nominis profectu, etiam profanum aliquid et a sacro cultu alienum in sacram musicam irreperet eamque depravaret.*

750a Counc. of Trent, Sess. XXII.

750b See above no. 41 ff.

750c See above no. 216 ff.

ber 20, 1929 (d), We ourself in the encyclical *Mediator Dei (On the Sacred Liturgy)*, issued November 20, 1947, have enriched and confirmed the orders of the older Pontiffs (e).

II. Sacred Art

751 (23) Certainly no one will be astonished that the Church is so vigilant and careful about sacred music. It is not a case of drawing up laws of aesthetics or technical rules that apply to the subject of music. It is the intention of the Church, however, to protect sacred music against anything that might lessen its dignity, since it is called upon to take part in something as important as divine worship.

752 (23) On this score sacred music obeys laws and rules which are no different from those prescribed for all religious art and, indeed, for art in general. Now we are aware of the fact that during recent years some artists, gravely offending against Christian piety, have dared to bring into churches works devoid of any religious inspiration and completely at variance with the right rules of art. They try to justify this deplorable conduct by plausible-looking arguments which they claim are based on the nature and character of art itself. They go on to say that artistic inspiration is free and that it is wrong to impose upon it laws and standards extraneous to art, whether they are religious or moral, since such rules seriously hurt the dignity of art and place bonds and shackles on the activity of an inspired artist.

753 (24, 36, 38) Arguments of this kind raise a question which is certainly difficult and serious, and which affects all art and every artist. It is a question which is not to be answered by an appeal to the principles of art or of aesthetics, but which must be decided in terms of the supreme principle

750d See above no. 372 ff.
750e See above no. 642 ff.

of the final end, which is the inviolate and sacred rule for every man and every human act.

The ordination and direction of man to his ultimate end—which is God—by absolute and necessary law based on the nature and the infinite perfection of God Himself is so solid that not even God could exempt anyone from it. This eternal and unchangeable law commands that man himself and all his actions should manifest and imitate, so far as possible, God's infinite perfection for the praise and glory of the Creator. Since man is born to attain this supreme end, he ought to conform himself and through his actions direct all the powers of his body and his soul, rightly ordered among themselves and duly subjected to the end they are meant to attain, to the divine Model. Therefore even art and works of art must be judged in the light of their conformity and concord with man's last end.

Art certainly must be listed among the noblest manifestations of human genius. Its purpose is to express in human works the infinite divine beauty of which it is, as it were, the reflection. Hence that outworn dictum "art for art's sake" entirely neglects the end for which every creature is made. Some people wrongly assert that art should be exempted entirely from every rule which does not spring from art itself. Thus this dictum either has no worth at all or is gravely offensive to God Himself, the Creator and Ultimate End.

Since the freedom of the artist is not a blind instinct to act in accordance with his own whim or some desire for novelty, it is in no way restricted or destroyed, but actually ennobled and perfected, when it is made subject to the divine law.

Since this is true of works of art in general, it obviously applies also to religious and sacred art. Actually religious art is even more closely bound to God and the promotion of His praise and glory, because its only purpose is to give the faithful the greatest aid in turning their **754** *(24, 30, 38)* minds piously to God through the works it directs to their senses of sight and hearing. Consequently the artist who does not profess the truths of the faith or who strays far from God in his attitude or conduct should never turn his hand to religious art. He lacks, as it were, that inward eye with which he might see what God's majesty and His worship demand (a). Nor can he hope that his works, devoid of religion as they are, will ever really breathe the piety and faith that befit God's temple and His holiness, even though they may show him to be an expert artist who is endowed with visible talent. Thus he cannot hope that his works will be worthy of admission into the sacred buildings of the Church, the guardian and arbiter of religious life.

755 *(30, 38)* But the artist who is firm in his faith and leads a life worthy of a Christian, who is motivated by the love of God and reverently uses the powers the Creator has given him, expresses and manifests the truths he holds and the piety he possesses so skillfully, beautifully and pleasingly in colors and lines or sounds and harmonies that this sacred labor of art is an act of worship and religion for him. It also effectively arouses and inspires people to profess the faith and cultivate piety.

The Church has always honored and always will honor this kind of artist. It opens wide the doors of its temples to them because what these people contribute through their art and industry is a welcome and important help to the Church in carrying out its apostolic ministry more effectively.

745a *Artifex igitur qui fidei veritates non profiteatur vel animo et vivendi ratione procul a Deo versetur, ad artem religiosam manus nequaquam admoveat; caret enim illo quasi interiore oculo quo videat quid postulet Dei majestas Deique cultus.*

Music at service of worship

These laws and standards for religious art apply in a stricter and holier way to sacred music because sacred music enters more intimately into divine worship than many other liberal arts, such as architecture, painting and sculpture. These last serve to prepare a worthy setting for the sacred ceremonies. Sacred music, however, has an important place in the actual performance of the sacred ceremonies and rites themselves. Hence the Church must take the greatest care to prevent whatever might be unbecoming to sacred worship or anything that might distract the faithful in attendance from lifting their minds up to God from entering into sacred music (a), which is the servant, as it were, of the Sacred Liturgy. **756** *(22)*

The dignity and lofty purpose of sacred music consists in the fact that its lovely melodies and splendor beautify and embellish the voices of the priest who offers Mass and of the Christian people who praise the Sovereign God. Its special power and excellence should lift up to God the minds of the faithful who are present. It should make the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Triune God more powerfully, more intently and more effectively. **757** *(22)*

The power of sacred music increases the honor given to God by the Church in union with Christ, its Head. Sacred music likewise helps to increase the fruits which the faithful, moved by the sacred harmonies, derive from the Holy Liturgy. These fruits, as daily experience and many ancient and modern literary sources show, manifest themselves in a life and conduct worthy of a Christian.

St. Augustine, speaking of chants characterized by "beautiful voice and most apt melody," says: "I feel that our souls are moved to the ardor of piety by the sacred

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756a *Quippe quæ sit sacræ liturgiæ quasi administra.*

words more piously and powerfully when these words are sung than when they are not sung and that all the affections of our soul in their variety have modes of their own in song and chant by which they are stirred up by an indescribable and secret sympathy" (a).

758 (22) It is easy to infer from what has just been said that the dignity and force of sacred music are greater the closer sacred music itself approaches to the supreme act of Christian worship, the Eucharistic sacrifice of the altar. There can be nothing more exalted or sublime than its function of accompanying with beautiful sound the voice of the priest offering up the Divine Victim, answering him joyfully with the people who are present and enhancing the whole liturgical ceremony with its noble art.

To this highest function of sacred music We must add another which closely resembles it, that is, its function of accompanying and beautifying other liturgical ceremonies, particularly the recitation of the Divine Office in choir. Thus the highest honor and praise must be given to liturgical music.

759 (30) We must also hold in honor that music which is not primarily a part of the Sacred Liturgy, but which by its power and purpose greatly aids religion. This music is therefore rightly called religious music. The Church has possessed such music from the beginning and it has developed happily under the Church's auspices. As experience shows, it can exercise great and salutary force and power on the souls of the faithful, both when it is used in churches during non-liturgical services and ceremonies, or when it in used outside churches at various solemnities and celebrations.

The tunes of these hymns, which are often sung in the language of the people, are memorized with almost no effort or labor. The mind grasps the words and the

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757a Confessions, Bk. X, c. 33.

music. They are frequently repeated and completely understood. Hence even boys and girls, learning these sacred hymns at a tender age, are greatly helped by them to know, appreciate and memorize the truths of the faith. Therefore they also serve as a sort of catechism. These religious hymns bring pure and chaste joy to young people and adults during times of recreation. They give a kind of religious grandeur to their more solemn assemblies and gatherings. They bring pious joy, sweet consolation and spiritual progress to Christian families themselves. Hence these popular religious hymns are of great help to the Catholic apostolate and should be carefully cultivated and promoted.

Therefore when We praised the manifold power and **760**
the apostolic effectiveness of sacred music, We spoke of *(33)*
something that can be a source of great joy and solace to all who have in any way dedicated themselves to its study and practice. All who use the art they possess to compose such musical compositions, to teach them or to perform them by singing or using musical instruments, undoubtedly exercise in many and various ways a true and genuine apostolate. They will receive from Christ the Lord the generous rewards and honors of apostles for the work they have done so faithfully.

Consequently they should hold their work in high esteem, not only as artists and teachers of art, but also as ministers of Christ the Lord and as His helpers in the work of the apostolate. They should likewise show in their conduct and their lives the dignity of their calling.

III. Qualities of sacred music

Since, as We have just shown, the dignity and effec- **761**
tiveness of sacred music and religious chant are so great, *(23)*
it is very necessary that all of their parts should be diligently and carefully arranged to produce their salutary results in a fitting manner.

762 (23) First of all the chants and sacred music which are immediately joined with the Church's liturgical worship should be conducive to the lofty end for which they are intended. This music—as our predecessor St. Pius X has already wisely warned us—"must possess proper liturgical qualities, primarily holiness and goodness of form; from which its other note, universality, is derived" (a).

763 (23, 25, 26, 28) It must be *holy*. It must not allow within itself anything that savors of the profane nor allow any such thing to slip into the melodies in which it is expressed. The Gregorian chant which has been used in the Church over the course of so many centuries, and which may be called, as it were, its patrimony, is gloriously outstanding for this holiness.

This chant, because of the close adaptation of the melody to the sacred text, is not only most intimately conformed to the words, but also in a way interprets their force and efficacy and brings delight to the minds of the hearers. It does this by the use of musical modes that are simple and plain, but which are still composed with such sublime and holy art that they move everyone to sincere admiration and constitute an almost inexhaustible source from which musicians and composers draw new melodies.

It is the duty of all those to whom Christ the Lord has entrusted the task of guarding and dispensing the Church's riches to preserve this precious treasure of Gregorian chant diligently and to impart it generously to the Christian people. Hence what Our predecessors, St. Pius X, who is rightly called the renewer of Gregorian chant (a), and Pius XI (b), have wisely ordained and taught, We also, in view of the outstanding qualities which genuine Gregorian chant possesses, will and prescribe that this be done. In the performance of the sacred liturgical rites this same

762a See above no. 223.
763a See above no. 249.
763b See above no. 372 ff.

Gregorian chant should be most widely used and great care should be taken that it should be performed properly, worthily and reverently. And if, because of recently instituted feast days, new Gregorian melodies must be composed, this should be done by true masters of the art. It should be done in such a way that these new compositions obey the laws proper to genuine Gregorian chant and are in worthy harmony with the older melodies in their virtue and purity.

764 *(18, 23)* If these prescriptions are really observed in their entirety, the requirements of the other property of sacred music—that property by virtue of which it should be an example of true art—will be duly satisfied. And if in Catholic churches throughout the entire world Gregorian chant sounds forth without corruption or diminution, the chant itself, like the Sacred Roman Liturgy, will have a characteristic of universality, so that the faithful, wherever they may be, will hear music that is familiar to them and a part of their own home. In this way they may experience, with much spiritual consolation, the wonderful unity of the Church. This is one of the most important reasons why the Church so greatly desires that the Gregorian chant traditionally associated with the Latin words of the Sacred Liturgy be used.

765 *(19, 29, 34)* We are not unaware that, for serious reasons, some quite definite exceptions have been conceded by the Apostolic See. We do not want these exceptions extended or propagated more widely, nor do We wish to have them transferred to other places without due permission of the Holy See (a). Furthermore, even where it is licit to use these exemptions, local Ordinaries and the other pastors should take great care that the faithful from their earliest years should learn at least the easier and more frequently used Gregorian melodies, and should know how to employ

765a *Nec sine debita ejusdem Sanctæ Sedis venia.*

them in the sacred liturgical rites, so that in this way also the unity and the universality of the Church may shine forth more powerfully every day.

766 *(29)* Where, according to old or immemorial custom, some popular hymns are sung in the language of the people after the sacred words of the liturgy have been sung in Latin during the solemn Eucharistic sacrifice, local Ordinaries can allow this to be done, "if, in the light of the circumstances of the locality and the people, they believe that (custom) cannot prudently be removed" (a). The law by which it is forbidden to sing the liturgical words themselves in the language of the people remains in force according to what has been said.

767 *(97)* In order that singers and the Christian people may rightly understand the meaning of the liturgical words joined to the musical melodies, it has pleased Us to make Our own the exhortation made by the Fathers of the Council of Trent. "Pastors and all those who have care of souls," were especially urged that "often, during the celebration of Mass, they or others whom they delegate explain something about what is read in the Mass and, among other things, tell something about the mystery of this most holy sacrifice. This is to be done particularly on Sundays and holy days" (a).

This should be done especially at the time when catechetical instruction is being given to the Christian people. This may be done more easily and readily in this age of ours than was possible in times past, because translations of the liturgical texts into the vernacular tongues and explanations of these texts in books and pamphlets are available. These works, produced in almost every country by learned writers, can effectively help and enlighten the faithful to understand and share in what is said by the sacred ministers in the Latin language.

766a *Codex Juris Canonici.* Can. 5.
767a Sess. XXII, c. VIII.

It is quite obvious that what We have said briefly here about Gregorian chant applies mainly to the Latin Roman Rite of the Church. It can also, however, be applied to a certain extent to the liturgical chants of other rites—either to those of the West, such as the Ambrosian, Gallican or Mozarabic, or to the various eastern rites. 768 *(15, 35)*

For as all of these display in their liturgical ceremonies and formulas of prayer the marvelous abundance of the Church, they also, in their various liturgical chants, preserve treasures which must be guarded and defended to prevent not only their complete disappearance, but also any partial loss or distortion.

Among the oldest and most outstanding monuments of sacred music the liturgical chants of the different eastern rites hold a highly important place. Some of the melodies of these chants, modified in accordance with the character of the Latin liturgy, had a great influence on the composition of the musical works of the Western Church itself. It is Our hope that the selection of sacred eastern rite hymns—which the Pontifical Institute of Oriental Studies, with the help of the Pontifical Institute of Sacred Music, is busily working to complete—will achieve good doctrinal and practical results. Thus eastern rite seminarians, well trained in sacred chant, can make a significant contribution to enhancing the beauty of God's house after they have been ordained priests.

Polyphony and instrumental music

It is not Our intention in what We have just said in praise and commendation of the Gregorian chant to exclude sacred polyphonic music from the rites of the Church. If this polyphonic music is endowed with the proper qualities, it can be of great help in increasing the magnificence of divine worship and of moving the faithful to religious dispositions. Everyone certainly knows that many polyphonic compositions, especially those that date 769 *(29)* from the 16th century, have an artistic purity and richness of melody which render them completely worthy of accompanying and beautifying the Church's sacred rites.

Although over the course of the centuries genuine polyphonic art gradually declined and profane melodies often crept into it, during recent decades the indefatigable labors of experts have brought about a restoration. The works of the old composers have been carefully studied and proposed as models to be imitated and rivalled by modern composers.

770 *(30)* So it is that in the basilicas, cathedrals and churches of religious communities these magnificent works of the old masters and the polyphonic compositions of more recent musicians can be performed, contributing greatly to the beauty of the sacred rite. Likewise We know that simpler but genuinely artistic polyphonic compositions are often sung even in smaller churches.

The Church favors all these enterprises. As Our predecessor of immortal memory, St. Pius X, says, the Church "unceasingly encourages and favors the progress of the arts, admitting for religious use all the good and the beautiful that the mind of man has discovered over the course of the centuries, but always respecting the liturgical laws" (a).

These laws warn that great prudence and care should be used in this serious matter in order to keep out of churches polyphonic music which, because of its heavy and bombastic style, might obscure the sacred words of the liturgy by a kind of exaggeration, interfere with the conduct of the liturgical service or, finally, lower the skill and competence of the singers to the disadvantage of sacred worship.

771 *(31)* These norms must be applied to the use of the organ or other musical instruments. Among the musical instru-

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770a See above no. 227.

ments that have a place in church the organ rightly holds the principal position, since it is especially fitted for the sacred chants and sacred rites. It adds a wonderful splendor and a special magnificence to the ceremonies of the Church. It moves the souls of the faithful by the grandeur and sweetness of its tones. It gives minds an almost heavenly joy and it lifts them up powerfully to God and to higher things.

Besides the organ, other instruments can be called **772** upon to give great help in attaining the lofty purpose of *(32)* sacred music, so long as they play nothing profane, nothing clamorous or strident and nothing at variance with the sacred services or the dignity of the place. Among these the violin and other musical instruments that use the bow are outstanding because, when they are played by themselves or with other stringed instruments or with the organ, they express the joyous and sad sentiments of the soul with an indescribable power. Moreover, in the encyclical *Mediator Dei,* We Ourselves gave detailed and clear regulations concerning the musical modes that are to be admitted into the worship of the Catholic religion.

"For, if they are not profane or unbecoming to the sacredness of the place and function and do not spring from a desire to achieve extraordinary and unusual effects, then our churches must admit them, since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things, and can foster true devotion of the soul" (a).

It should hardly be necessary to add the warning that, when the means and talent available are unequal to the task, it is better to forego such attempts than to do something which would be unworthy of divine worship and sacred gatherings.

772a See above no. 644.

Popular hymns

773 (30) As We have said before, besides those things that are intimately associated with the Church's Sacred Liturgy, there are also popular religious hymns which derive their origin from the liturgical chant itself. Most of these are written in the language of the people. Since these are closely related to the mentality and temperament of individual national groups, they differ considerably among themselves according to the character of different races and localities.

If hymns of this sort are to bring spiritual fruit and advantage to the Christian people, they must be in full conformity with the doctrine of the Catholic faith. They must also express and explain that doctrine accurately. Likewise they must use plain language and simple melody and must be free from violent and vain excess of words. Despite the fact that they are short and easy, they should manifest a religious dignity and seriousness. When they are fashioned in this way these sacred canticles, born as they are from the most profound depths of the people's soul, deeply move the emotions and spirit and stir up pious sentiments. When they are sung at religious rites by a great crowd of people singing as with one voice, they are powerful in raising the minds of the faithful to higher things.

As we have written above, such hymns cannot be used in Solemn High Masses without the express permission of the Holy See. Nevertheless at Masses that are not sung solemnly these hymns can be a powerful aid in keeping the faithful from attending the Holy Sacrifice like dumb and idle spectators. They can help to make the faithful accompany the sacred services both mentally and vocally and to join their own piety to the prayers of the priest. This happens when these hynms are properly adapted to the individual parts of the Mass, as We rejoice to know is being done in many parts of the Catholic world.

In rites that are not completely liturgical, religious hymns of this kind—when, as We have said, they are endowed with the right qualities—can be of great help in the salutary work of attracting the Christian people and enlightening them, in imbuing them with sincere piety and filling them with holy joy. They can produce these effects not only within churches, but outside of them also, especially on the occasion of pious processions and pilgrimages to shrines and at the time of national or international congresses. They can be especially useful, as experience has shown, in the work of instructing boys and girls in Catholic truth, in societies for youth and in meetings of pious associations. 774 *(30)*

Hence We can do no less than urge you, venerable brethren, to foster and promote diligently popular religious singing of this kind in the dioceses entrusted to you. There is among you no lack of experts in this field to gather hymns of this sort into one collection, where this has not already been done, so that all of the faithful can learn them more easily, memorize them and sing them correctly. 775 *(30)*

Those in charge of the religious instruction of boys and girls should not neglect the proper use of these effective aids. Those in charge of Catholic youth should make prudent use of them in the highly important work entrusted to them. Thus there will be hope of happily attaining what everyone desires, namely the disappearance of worldly songs which because of the quality of their melodies or the frequently voluptuous and lascivious words that go with them are a danger to Christians, especially the young, and their replacement by songs that give chaste and pure pleasure, that foster and increase faith and piety.

May it thus come about that the Christian people begin even on this earth to sing that song of praise they will sing forever in heaven: "To Him who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion forever and ever" (a).

776 (35) What we have written thus far applies primarily to those nations where the Catholic religion is already firmly established. In mission lands it will not be possible to accomplish all these things until the number of Christians has grown sufficiently, larger church buildings have been erected, the children of Christians properly attend schools established by the Church and, finally, until there is an adequate number of sacred ministers. Still We urgently exhort apostolic workers who are laboring strenuously in these extensive parts of the Lord's vineyard to pay careful attention to this matter as one of the serious problems of their ministry.

Many of the peoples entrusted to the ministry of the missionaries take great delight in music and beautify the ceremonies dedicated to the worship of idols with religious singing. It is not prudent, then, for the heralds of Christ, the true God, to minimize or neglect entirely this effective help in their apostolate. Hence the preachers of the Gospel in pagan lands should sedulously and willingly promote in the course of their apostolic ministry the love for religious song which is cherished by the men entrusted to their care. In this way these people can have, in contrast to their own religious music which is frequently admired even in cultivated countries, sacred Christian hymns in which the truths of the faith, the life of Christ the Lord and the praises of the Blessed Virgin Mary and the Saints can be sung in a language and in melodies familiar to them.

777 (35) Missionaries should likewise be mindful of the fact that, from the beginning, when the Catholic Church sent preachers of the Gospel into lands not yet illumined by the light of faith, it took care to bring into those countries, along with the sacred liturgical rites, musical compositions,

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775a Apoc. 5:13.

among which were the Gregorian melodies. It did this so that the people who were to be converted might be more easily led to accept the truths of the Christian religion by the attractiveness of these melodies.

Practical arrangements

So that the desired effect may be produced by what We have recommended and ordered in this encyclical, following in the footsteps of Our predecessors, you, venerable brethren, must carefully use all the aids offered by the lofty function entrusted to you by Christ the Lord and committed to you by the Church. As experience teaches, these aids are employed to great advantage in many churches throughout the Christian world. **778** *(34)*

First of all, see to it that there is a good school of singers in the cathedral itself and, as far as possible, in other major churches of your dioceses. This school should serve as an example to others and influence them to carefully develop and perfect sacred chant. **779** *(35)*

Where it is impossible to have schools of singers or where there are not enough choir boys, it is allowed that "a group of men and women or girls, located in a place outside the sanctuary set apart for the exclusive use of this group, can sing the liturgical texts at Solemn Mass, as long as the men are completely separated from the women and girls and everything unbecoming is avoided. The Ordinary is bound in conscience in this matter" (a).

Great care must be taken that those who are preparing for the reception of sacred orders in your seminaries and in missionary or religious houses of study are properly instructed in the doctrine and use of sacred music and Gregorian chant according to the mind of the Church by teachers who are experts in this field, who esteem the **780** *(34)*

779a Decree of Sacred Congregation of Rites nos. 3964, 4201, 4231.

traditional customs and teachings and who are entirely obedient to the precepts and norms of the Holy See.

781 (34) If, among the students in the seminary or religious house of study, anyone shows remarkable facility in or liking for this art, the authorities of the seminary or house of study should not neglect to inform you about it. Then you may avail yourself of the opportunity to cultivate these gifts further and send him either to the Pontifical Institute of Sacred Music in Rome or to some other institution of learning in which this subject is taught, provided that the student manifests the qualities and virtues upon which one can base a hope that he will become an excellent priest.

782 (35) In this matter care must also be taken that local Ordinaris and heads of religious communities have someone whose help they can use in this important area which, weighed down as they are by so many occupations, they cannot easily take care of themselves.

It would certainly be best if in diocesan Councils of Christian Art there were someone especially expert in the fields of religious music and chant who could carefully watch over what is being done in the diocese, inform the Ordinary about what has been done and what is going to be done, receive the Ordinary's commands and see that they are obeyed. If in any diocese there is one of these associations, which have been wisely instituted to foster sacred music and have been greatly praised and commended by the Sovereign Pontiffs, the Ordinary in his prudence may employ this association in the task of fulfilling responsibility.

783 (34) Pious associations of this kind, which have been founded to instruct the people in sacred music or for advanced study in this subject, can contribute greatly by words and example to the advance of sacred music.

Help and promote such associations, venerable brethren, so that they may lead an active life, may employ the best and the most effective teachers, and so that, throughout the entire diocese, they may diligently promote the knowledge, love and use of sacred music and religious harmonies, with due observance of the Church's laws and due obedience to Ourselves.

Moved by paternal solicitude, We have dealt with this matter at some length. We are entirely confident that you, venerable brethren, will diligently apply all of your pastoral solicitude to this sacred subject which contributes so much to the more worthy and magnificent conduct of divine worship. 784 (34)

It is Our hope that whoever in the Church supervises and directs the work of sacred music under your leadership may be influenced by Our encyclical letter to carry on this glorious apostolate with new ardor and new effort, generously, enthusiastically and strenuously.

Hence, We hope that this most noble art, which has been so greatly esteemed throughout the Church's history and which today has been brought to real heights of holiness and beauty, will be developed and continually perfected and that on its own account it will happily work to bring the children of the Church to give due praise, expressed in worthy melodies and sweet harmonies, to the Triune God with stronger faith, more flourishing hope and more ardent charity.

May it produce even outside the walls of churches—in Christian families and gatherings of Christians—what St. Cyprian beautifully spoke of to Donatus, "Let the sober banquet resound with Psalms. And if your memory be good and your voice pleasant, approach this work according to custom. You give more nourishment to those dearest to you if we hear spiritual things and if religious sweetness delights the ears" (a).

784a *Epist. ad Donatum;* P.L. IV, 227.

UNITY IN THE EUCHARIST

R. M. to the Italian Eucharistic Congress, May 6, 1956.

(Praise of Lecce and Pouilles.)

785 (52) Faith in the Eucharist, its permanent presence, the mystical renewal of the Sacrifice of Golgotha, physical and spiritual communion with the Sole Redeemer, Christ, calls and urges men to brotherly union. In fact, this union is a reality in the Mystical Body, in which the actual members are many and which all are called to join. Faith and Eucharistic Communion are truly the link given men by God to reconstruct the primitive unity of the human family, which was shattered by original sin.

(Southern Italy, natural bridge between the West and the East.)

THE SACRED HEART AND THE EUCHARIST

Encycl. *Haurietis aquas in gaudio,* on devotion to the Sacred Heart, May 15, 1956.

(Foundations of devotion to the Sacred Heart.—The New Testament and Tradition.—The Heart of Jesus and the Redeemer's mission of salvation during the earthly life of Jesus.—The gifts of the Heart of Jesus.)

786 (53, 57) Who in truth could describe in a worthy manner those beatings of the Divine Heart, the indications of His infinite love, when He bestowed His greatest gifts on man, that is, Himself in the sacrament of the Eucharist, His Most Holy Mother and the priestly office communicated to us?

Even before He ate the Last Supper with His disciples, when He knew that He was going to institute the sacrament of His Body and Blood by the shedding of which the new covenant was to be consecrated, He felt His Heart stirred by strong emotions, which He made known to the Apostles in these words: "I have greatly desired to eat this passover with you before I suffer" (a). These same emotions were even stronger, without doubt, when "having taken bread, He gave thanks and broke it and gave it to them saying: 'This is My Body which is being given for you; do this in remembrance of Me.' In like manner, He took also the cup after the supper, saying: 'This cup is the new covenant in My blood, which shall be shed for you'" (b).

Rightly, therefore, one may affirm that the Divine Eucharist, both as a sacrament and as a sacrifice—the one He bestowed on men, the other He Himself continually offers "from the rising of the sun even to the going down" (c)—and the priesthood are all really the gifts of the Most Sacred Heart of Jesus.

(Our Lady.—The Sacrifice of Calvary.)

787 (53, 57) Therefore, there can be no doubt that the Most Sacred Heart of Jesus, since it is most intimately the sharer of the life of the Incarnate Word, and since it was assumed as an instrument of the Divinity, no less than the other members of His human nature in accomplishing the works of divine grace and omnipotence, is the true symbol of the boundless love by which Our Savior, through the shedding of His blood, contracted a mystical marriage with the Church. "Through charity He suffered for the Church who was to be united to Him as His spouse" (a). Therefore, from the wounded heart of Our Redeemer, the Church, the dispenser of the blood of the Redeemer, was born. From this wounded Heart the grace of the sacraments, from which the children of the Church draw supernatural life, flowed

786a Luke 22:15.
786b Luke 22:19-20.
786c Mal. 1:11.
787a *Sum. Theol. Suppl.* q. 42, a. 1 ad 3 m.

most profusely, as we read in the Sacred Liturgy: "From the pierced Heart, the Church, joined to Christ, is born . . . who pourest forth grace from Thy heart" (b).

By reason of this symbol, which was not, indeed, unknown even to the ancient Fathers of the Church and ecclesiastical writers, the Common Doctor, as if reechoing these same sentiments, writes: "Water flowed from Christ's side to wash us; blood to redeem us. Wherefore blood belongs to the Sacrament of the Eucharist, while water belongs to the Sacrament of Baptism. Yet this latter sacrament derives its cleansing virtue from the power of Christ's blood" (c). What is written here concerning the side of Christ, wounded and opened by a soldier, must likewise be said of His Heart, which the lance actually touched with its stroke, inasmuch as the soldier pierced it so that he might be clearly certain of the death of Jesus Christ fixed to the Cross. Wherefore the wound of the Most Sacred Heart of Jesus, which had now completed the course of this mortal life, is down through the ages the living image of that love freely bestowed by which God gave His only-begotten Son for the redemption of man, and with which Christ loved us all so intensely that He offered Himself for us as a bloody victim on Calvary: "Christ also loved us and delivered Himself up for us as an offering and a sacrifice to God to ascend in fragrant odor" (d).

(*History of devotion to the Sacred Heart.—Promotion of a more enlightened and extended practice of devotion to the Sacred Heart.*)

787b Hymn of the Sacred Heart.
787c *Sum. Theol.* III, q. 66, a. 3 ad 3 m.
787d Ephes. 5:2.

PRIESTS—EUCHARISTIC MEN

Message, *Nous sommes présents,* to the National Eucharistic Congress of Rennes, June 25, 1956.

(*Introduction.*)

Fifty years after the memorable Decree of St. Pius X on frequent Communion which was completed later by the measures taken in favor of children, it is well to examine ourselves on the fidelity of Catholics to these pontifical dispositions. Have not We Ourselves, through various measures facilitating assistance at Mass and the observance of the Eucharistic fast, through the new splendor We willed to give the celebration of the paschal mysteries, of which the Eucharist is the sacred memorial—have We not clearly manifested our vivid desire to see the lives of our Christian communities intensified at the altars and the radiance of their charity increased? Furthermore, because the Congress, by its very objective, invites you to ask yourselves, "What about Eucharistic life in France in our day?" We do not doubt that everyone—according to his age and state, the degree of his personal and social responsibilities—will give to that question the loyal response that a more enlightened faith and the lesson of experience dictate. 788 *(62)*

This present point is a serious one for many reasons. We urge young people, families, parishes, religious Institutes, and Catholic Action groups to meditate before the Sacred Host on their duty to restore all things in Christ, a duty more pressing today than ever. On the altars of your cities and towns, Christ is present, the Author of salvation, the Source of grace, the Cause of our unity and our peace. Go to Him. Live His life. Base the work of your sanctification on Him and find in Him the impetus for your apostolate. On Him build the Christian city: "For there is 789 *(62)* no other name under heaven given to men by which we must be saved" (a).

790 (62) To you who are priests and who have the mission of leading and nourishing God's people, We address Ourselves with a fatherly heart. Does not the priesthood, which you received during the Sacrifice of the Mass and with a view to multiplying that sacrifice throughout time and space, constitute you first and foremost men of the Eucharist? We know, beloved sons, and We appreciate the zeal which prompts you to make the celebration of the liturgy a living thing, in which your faithful are anxious to share intelligently and devoutly. Include in it always practice of an enlightened, fervent worship of the Divine Presence of Jesus in the tabernacles of your churches. Nothing can replace, in a priest's life, silent, prolonged prayer before the Blessed Sacrament, and the admirable example of the holy Curè of Ars in this regard is as valuable today as ever. Has it not always been there in front of the altar, in the adoration of Our Lord, that the missionary zeal of your country's most valiant apostles through the centuries has been formed?

791 (62) Of what extraordinary value for the Christian community is the Eucharistic prayer of her priests! For many men bewildered and disturbed by the fever of modern living, their example is a providential reminder of "the one thing necessary." Morever, their unceasing intercession will lead such souls, sooner or later, to the center of supernatural life—the altar, where Christ renews His redemptive sacrifice and where it is right that we should offer Him the tribute of our praise.

May the Lord Jesus, who, on the soil of France, revealed to Saint Margaret Mary the treasures of mercy in His Sacred Heart, shower on you all, dear children participating in the National Congress of Rennes, a vast outpouring

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789a Acts 4:12.

of graces. And as a sign of these divine favors We bestow upon you and upon your beloved country Our very Paternal Apostolic Blessing.

THE MASS, SACRED MEAL

All. to the International Dietetics Congress, September 12, 1956.

(*Practical nature of the Congress.—Nutrition and infancy.—Role of dietetics in relation to other sciences.*)

Because nutrition is an elementary act, absolutely indispensable for life and one which makes its need felt by man every day; because, moreover, it is an action to which man has attached subjective meanings, it is evident that to reach conclusions fully adequate and humane, you must look very closely at the psychological conditions of nutrition, to appreciate the spiritual import of all that it entails. Why not mention at this point the fact that men often bestow a religious character on the taking of a meal and also that God made it a sacred rite, the efficacious sign of the intimate union He wills to establish between Himself and every man, and of the fraternal charity He desires to see reigning among us? This is the sublime reality from which your labors definitely must take their inspiration and their very high dignity. **792** *(52, 58)*

(*Usefulness of dietetics.—Conclusion.*)

SACRED LITURGY AND PASTORAL ACTION

All. to the International Congress on Pastoral Liturgy, September 22, 1956.

You have asked Us to deliver an address upon the closing of the International Congress on Pastoral Liturgy which has just been held in Assisi. We readily accede to your request and bid you welcome. **793** *(16, 96)*

If the position of the liturgical movement today is compared to that of thirty years ago, undeniable progress in its extent and in its depth becomes evident. Interest in the liturgy, practical accomplishments, and the active participation of the faithful have undergone a development which would then have been difficult to anticipate. The chief driving force, both in doctrinal matters and in practical applications, came from the Hierarchy and, in particular, from Our saintly Predecessor, Pius X, who gave the liturgical movement a decisive impulse by his *Motu Proprio* of October 23, 1913, "*Abhinc duos annos*" (a). The faithful received these directives gratefully and showed themselves ready to comply with them. Liturgists applied themselves to their tasks with zeal, and as a result, many interesting and rewarding projects were soon under way, although, at times, certain deviations had to be corrected by the Church's authority. Of the many documents published on this subject in recent times, it will suffice for Us to mention three: the Encyclical "*Mediator Dei,*" "*De sacra liturgia,*" of November 20, 1947 (b); the new decree on Holy Week, dated November 16, 1955 (c), which has helped the faithful to achieve a better understanding and fuller participation in the love, sufferings and triumph of our Savior; and finally, the Encyclical "*De musica sacra*" of December 25, 1955 (d). Thus the liturgical movement has appeared as a sign of God's providential dispositions for the present day, as a movement of the Holy Spirit in His Church, intended to bring men closer to those mysteries of the faith and treasures of grace which derive from the active participation of the faithful in liturgical life.

794 The Congress which is just concluding has had for its particular end a demonstration of the inestimable value

793a AAS. 1913, pp. 449-451.
793b Cf. Above no. 508 ff.
793c Cf. Above no. 740 ff.
793d Cf. Above no. 744 ff.

of the liturgy in the sanctification of souls, and, consequently, in the Church's pastoral activity. You have studied this aspect of the liturgy as it is revealed in history and has continued to be revealed. You have also seen how this aspect of the liturgy is founded in the nature of things, that is, how it is derived from essential elements of the liturgy. Your Congress, then, included a study of historical developments, some reflections on existing conditions, and an examination both of objectives to be sought in the future and of means suitable for their attainment. After careful consideration of your program, We express Our hope that this new sowing of seed, added to those of the past, will produce rich harvests for the benefit of individuals and the whole Church. In this address, instead of presenting to you in greater detail norms on which the Holy See has already spoken sufficiently, We have decided it would be more useful to touch on a few important points which are actually under discussion in the field of liturgy and dogma, and which hold Our special interest. We shall group these considerations under two headings. These will be simple pointers rather than the express themes We propose to develop: the Liturgy and the Church, the Liturgy and the Lord.

I. *The Liturgy and the Church*

As We have said in the Encyclical *"Mediator Dei,"* the liturgy is a vital function of the whole Church, and not simply of a group or of a limited movement. "The Sacred Liturgy is the whole public worship of the Mystical Body of Jesus Christ, Head and members" (a). The Mystical Body of our Lord lives on the truth of Christ and on the graces which flow through its members, giving them life and uniting them to one another and their Head. This is what St. Paul means when he says in the first 795 *(5, 6)*

795a Cf. Above no. 521.

Epistle to the Corinthians: "*All are yours, and you are Christ's and Christ is God's*" (b). All then is directed toward God, His service, and His glory. The Church, filled with the gifts and the life of God, devotes herself with a deep and spontaneous movement to the adoration and praise of the infinite God. Through the liturgy she renders to Him, as a corporate body, that worship which is His due.

796 *(5, 16, 82)* To this unique liturgy, all the members, those clothed with episcopal power and those belonging to the body of the faithful, bring all that they have received from God, all the powers of their minds and hearts and all of their achievements. This is true, above all, of the Hierarchy, since it holds the "*depositum fidei*" and the "*depositum gratiæ*." From the "*depositum fidei,*" from the truth of Christ contained in Scripture and Tradition, the Hierarchy draws the great mysteries of the faith, in particular, those of the Trinity, the Incarnation and the Redemption, and causes them to pass into the liturgy. But it would be difficult to find a truth of the Christian faith which is not expressed in some manner in the liturgy, whether in readings from the Old and the New Testament during Holy Mass and the Divine Office, or in the riches which the mind and heart discover in the Psalms. Moreover, the solemn ceremonies of the liturgy are a profession of faith in action. They give concrete expression to the great truths of the faith which concern the inscrutable designs of God's generosity and His inexhaustible benefits to men, the love and mercy of the Heavenly Father for the world, the salvation for which He sent His Son and delivered Him to death. It is thus that the Church communicates in abundance in the liturgy the treasures of the "*depositum fidei,*" of the truth of Christ. Through the liturgy also are diffused the riches of the "*depositum gratiæ*" which the Savior has

795b 1 Cor. 3:23.

transmitted to His Apostles: sanctifying grace, the virtues and gifts, the power to baptize, to confer the Holy Spirit, to forgive sins through the sacrament of Penance, and to ordain priests. At the heart of the liturgy is the celebration of the Eucharist, the sacrifice and the repast. In the liturgy also are all the sacraments gathered up, and the Church, by means of the sacramentals, generously multiplies gifts of grace in the most varied circumstances. The Hierarchy also extends its care to all that helps increase the beauty and dignity of liturgical ceremonies: the places of worship, their furnishing, the liturgical vestments, sacred music, and sacred art.

797 *(5, 16, 96)* If the Hierarchy communicates the truth and the grace of Christ by means of the liturgy, the faithful, on their side, have a duty to receive them, to give them their wholehearted consent, to transform them into values for life. They accept all that is offered to them—the grace of the sacrifice of the altar, of the sacraments and sacramentals—not as mere passive recipients of the graces flowing over them, but cooperating in these graces with all their will and strength, and, above all, participating in the liturgical offices, or at least following their performance with fervor. The laity have contributed in large measure, and by a constant effort continue to contribute, to increase the external solemnity of worship, to build churches and chapels, to adorn them, to enhance the beauty of the liturgical ceremonies with all the splendors of sacred art.

798 *(5, 16)* The contributions which are brought to the liturgy by the Hierarchy and by the faithful are not to be reckoned as two separate quantities, but represent the joint work of members of the same organism, which acts as a single living entity. The shepherds and the flock, the teaching Church and the Church taught, form a single and unique body of Christ. So there is no reason for entertaining suspicion, rivalries, open or hidden opposition, either in one's thought or in one's manner of speaking and acting. Among members of the same body there ought to reign, before all else, harmony, union and cooperation. It is within this unity that the Church prays, makes its offering, grows in holiness. One can declare therefore with justice that the liturgy is the work of the Church whole and entire.

799 *(5, 13, 16)* But We have to add: public worship is not on that account the whole Church. It does not exhaust the field of her activities. Alongside public worship, which is that of the community, there is still place for private worship, which the individual pays to God in the secret of his heart or expresses by exterior acts. This private worship has as many variations as there are Christians, though it proceeds from the same faith and the same grace of Christ. The Church not only tolerates this kind of worship, but gives it full recognition and approval, without however raising it in any way to the primary position of liturgical worship.

800 *(5, 13, 16, 82, 98)* But when We say that public worship does not exhaust the field of the Church's activities, We are thinking in particular of the tasks of teaching and of pastoral care, of the "Tend the Flock of God, which is among you" (a). We have recalled the roles which the Magisterium, the depository of the truth of Christ, exercises through the liturgy. The influencing of the governing power upon it is also evident. For it belongs to the Popes to give recognition to rites which are in force, to introduce any new practices, to establish rules for the manner of worship. It pertains to the Bishops to watch carefully that the prescriptions of canon law with regard to divine worship are observed (b).

But the functions of teaching and control extend even beyond that. To ascertain this it is sufficient to glance at canon law and its statements concerning the Pope, the Roman Congregations, the Bishops, Councils, the Magisterium, and ecclesiastical discipline. The same conclusion may

800a 1 Peter 5:2.
800b Cf. Above no. 546.

be reached by observing the life of the Church, and in Our two Allocutions of May 31 and November 2, 1954, on the threefold function of the Bishop, We expressly insisted on the extent of his obligations. They are not limited to teaching and government, but embrace also all other human activities in the measure in which religious and moral interests are involved (c).

If then the duties and the interests of the Church on this point are universal, the priests and the faithful will be cautious in their manner of thinking and acting, lest they fall into narrowness of view or lack of understanding. Our Encyclical "*Mediator Dei*" has already corrected certain erroneous statements which were tending either to orientate religious and pastoral teaching into a form exclusively liturgical, or to raise obstacles to the liturgical movement because it was not understood. In reality, there exists no objective difference between the end pursued by the liturgy and that of the other functions of the Church. As for differences of opinion, though they are genuine, they do not present insuperable obstacles. These considerations will suffice to show, We hope, that the liturgy is the work of the whole Church, and that all the faithful, as members of the Mystical Body ought to love and value it, and take part in it, while understanding that the tasks of the Church extend well beyond it. **801** *(5, 12, 13)*

II. *The Liturgy and the Lord*

We wish to consider now in a special manner the liturgy of the Mass and the Lord who in it is both Priest and Oblation. As some inaccuracies and some misunderstandings are coming to light here and there with regard to certain points, We shall say a word about the "*actio Christi,*" about the "*præsentia Christi,*" and about the "*infinita et divina majestas Christi.*" **802** *(46)*

800c Cf. Above no. 728.

803 (14, 48, 96) 1. *"Actio Christi."*—The liturgy of the Mass has for its end the expression through the senses of the grandeur of the mystery which is accomplished in it, and efforts are being made today which tend to make the faithful participate in as active and intelligent a manner as possible. Though this aim is justified, there is risk of lessening reverence if attention is distracted from the main action to direct it to the splendor of other ceremonies.

804 (48, 88, 90, 91) What is this main action of the Eucharistic Sacrifice? We have spoken explicitly of it in the Allocution of November 2, 1954 (a). We there cited first the teaching of the Council of Trent: *"In this divine sacrifice which takes place at Mass, the same Christ is present and is immolated in an unbloody manner, who once on the altar of the Cross offered Himself in a bloody manner . . . For the victim is one and the same, now offering Himself through the ministry of priests, who then offered Himself on the Cross; only the manner of offering is different"* (b). And We continued in these words: *"Thus the priest-celebrant, putting on the person of Christ, alone offers the sacrifice, and not the people, nor the clerics, nor even the priests who reverently assist. All, however, can and should take an active part in the sacrifice"* (c). We then emphasized that, from a failure to distinguish between the participation of the celebrant in the fruits of the sacrifice of the Mass and the nature of the action which he performs, the conclusion was reached that *"the offering of one Mass, at which a hundred priests assist with religious devotion, is the same as a hundred Masses celebrated by a hundred priests."* Concerning this statement We said: *"It must be rejected as an erroneous opinion."* And We added by way of explanation: *"With regard to the offering of the Eucharistic Sacrifice, the actions of Christ, the High Priest, are as many as are*

804a Cf. above no. 723 ff.
804b Council of Trent, XXII, 2.
804c Cf. above no. 723.

the priests celebrating, not as many as the priests reverently hearing the Mass of a Bishop or a priest; for those present at the Mass in no sense sustain, or act in, the person of Christ sacrificing, but are to be compared to the faithful layfolk who are present at the Mass" (d). On the subject of liturgical congresses, We remarked on the same occasion: "*These meetings sometimes follow a definite program, so that only one offers the Mass, and others (all or the majority) assist at this one Mass, and receive the Holy Eucharist during it from the hands of the celebrant. If this be done for a good and sound reason . . . the practice is not to be opposed, so long as the error We have mentioned above is not underlying it,*" that is to say, the error of equating the offering of a hundred Masses by a hundred priests to the offering of one Mass at which a hundred priests are devoutly present.

According to this, the central element of the Eucharistic Sacrifice is that in which Christ intervenes as "*se ipsum offerens*"—to adopt the words of the Council of Trent (a). That happens at the consecration when, in the very act of transubstantiation worked by the Lord (b), the priest-celebrant is "*personam Christi gerens.*" Even if the consecration takes place without pomp and in all simplicity, it is the central point of the whole liturgy of the sacrifice, the central point of the "*actio Christi cujus personam gerit sacerdos celebrans,*" or "*sacerdotes concelebrantes*" in the case of a true concelebration. **805** *(48, 92)*

Some recent events give Us the occasion to speak with precision on certain points regarding this matter. When the consecration of the bread and wine is validly brought about, the whole action of Christ is actually accomplished. Even if all that remains could not be completed, still, nothing essential is wanting to the Lord's oblation. **806** *(48, 92)*

804d Cf. above no. 725.
805a XXII, 2. 805b XIII, 3 and 4.

807 (48, 88, 92) After the consecration is performed, the "*oblatio hostiæ super altare positæ*" can be accomplished and is accomplished by the priest-celebrant, by the Church, by the other priests, by each of the faithful. But this action is not "*actio ipsius Christi per sacerdotem ipsius personam sustinentem et gerentem.*" In reality the action of the consecrating priest is the very action of Christ who acts through His minister. In the case of a concelebration in the proper sense of the word, Christ, instead of acting through one minister, acts through several. On the other hand, in a merely ceremonial concelebration, which could also be the act of a lay person, there is no question of simultaneous consecration, and this fact raises the important point: "What intention and what exterior action are required to have a true concelebration and simultaneous consecration?"

808 (48, 85, 88) On this subject let us recall what we said in Our Apostolic Constitution "*Episcopalis Consecrationis*" of November 30, 1944 (a). We there laid down that in an episcopal consecration the two Bishops who accompany the consecrator must have the intention of consecrating the Bishop-Elect, and that, consequently, they must perform the exterior actions and pronounce the words by which the power and the grace to transmit are signified and transmitted. It is, then, not sufficient for them to unite wills with that of the chief consecrator, and to declare that they make his words and actions their own. They must themselves perform the actions and pronounce the essential words.

The same thing likewise happens in concelebration in the true sense. It is not sufficient to have and to indicate the will to make one's own the words and the actions of the celebrant. The concelebrants must themselves say over the bread and the wine, "This is my Body," "This is my Blood." Otherwise, their concelebration is purely ceremonial.

808a Cf. above no. 472

And so it may not be affirmed that, "in the last analysis 809
the only decisive question is to know in what measure (48,
personal participation, supported by the grace which one 88)
receives in the offering of worship, increases the participation in the cross and in the grace of Christ, who unites us to Himself and with each other." This inaccurate manner of putting the question We have already rejected in the Allocution of November 2, 1954 (a); but certain theologians still cannot reconcile themselves to it. We therefore repeat it: the decisive question (for concelebration as for the Mass of a single priest) is not to know the fruit the soul draws from it, but the nature of the act which is performed: does or does not the priest, as minister of Christ, perform "*actio Christi se ipsum sacrificantis et offerentis?*" Likewise for the sacraments, it is not a question of knowing the fruit produced by them, but whether the essential elements of the sacramental sign (the performing of the sign by the minister himself who performs the gestures and pronounces the words with the intention *saltem faciendi quod facit ecclesia*) have been validly performed. Likewise, in celebration and concelebration, one must see whether, along with the necessary interior intention, the celebrant completes the external action, and, above all, pronounces the words which constitute the "*actio Christi se ipsum sacrificantis et offerentis.*" This is not verified when the priest does not pronounce over the bread and the wine our Lord's words: "This is my Body," "This is my Blood."

2. "*Præsentia Christi.*"—Just as altar and sacrifice dom- 810
inate liturgical worship, the life of Christ must be said to be (44)
completely dominated by the sacrifice of the Cross. The Angel's words to His foster-father: "*He shall save his people from their sins,*" (a) those of John the Baptist: "*Behold the lamb of God, who takes away the sin of the world,*" (b)

809a Cf. above no. 725.
810a Matt. 1:21.
810b John 1:29.

those of Christ Himself to Nicodemus: "*Even so must the Son of Man be lifted up, that those who believe in him . . . may have life everlasting,*" (c) to His disciples: "*But I have a baptism to be baptized with; and how distressed I am until it is accomplished,*" (d) and the words especially which He spoke at the Last Supper and on Calvary, all show that the core of our divine Lord's life and thought was the Cross and the offering of Himself to the Father in order to reconcile men to God and to save them.

811 *(57)* But is not He who offers sacrifice somehow greater than the sacrifice itself? So now We would like to speak to you about the Lord Himself, and first of all to call your attention to the fact that in the Eucharist the Church possesses the Lord, flesh and blood, body and soul and divinity. This is solemnly defined by the Council of Trent, in its thirteenth Session, canon 1. It suffices, moreover, to take the words pronounced by Jesus in their clear, literal, unambiguous meaning to arrive at the same conclusion: "Take and eat. This is my Body, which shall be given for you." "Take and drink, this is my Blood, which shall be shed for you." And St. Paul uses the same clear and simple words in his first letter to the Corinthians (a).

812 *(57)* On this subject there is neither doubt nor divergence of opinion among Catholics. But as soon as speculative theology begins to discuss the manner in which Christ is present in the Eucharist, serious differences of opinion rise on a number of points. We do not wish to go into these speculative controversies. We would like, however, to point out certain limits and insist on a fundamental principle of interpretation whose neglect causes Us some anxiety.

Speculation must take as its norm that the literal meaning of scriptural texts, the faith and teaching of the Church, take precedence over a scientific system and theoretical con-

810c John 3:14-15. 810d Luke 12:50.
811a 1 Cor. 11:23-25.

siderations. Science must conform to revelation, not revelation to science. When a philosophical concept distorts the genuine meaning of a revealed truth, it is either inaccurate or is being applied incorrectly. This principle finds application in the doctrine of the real presence. Certain theologians, though they accept the Council's teaching on the real presence and on transubstantiation, interpret the words of Christ and those of the Council in such a way that nothing more remains of the presence of Christ than a sort of envelope empty of its natural content.

In their opinion, what the species of bread and wine **813** substantially and actually contain is "the Lord in heaven," *(57)* with whom the species have a so-called real and substantial relation of content and presence. Such a speculative interpretation raises serious objections when presented as one fully adequate, since the Christian sense of the faithful, the constant catechetical teaching of the Church, the terms of the Council, and above all the words of our Lord require that the Eucharist contain the Lord Himself. The sacramental species are not the Lord, even if they have a so-called essential relation of container and presence contained with the substance of the heavenly Christ. The Lord said: "This is my Body! this is my Blood!" He did not say, "This is something apparent to the senses which signifies the presence of my Body and Blood." No doubt He could effect that those perceptible signs of a true relation of presence should also be perceptible and efficacious signs of sacramental grace; but there is question here of the essential content of the "eucharistic species," not of their sacramental efficacy. Therefore it cannot be admitted that the theory We have just described gives full satisfaction to the words of Christ; that the presence of Christ in the Eucharist means nothing more; or that this theory is adequate to enable us to say in all truth of the Eucharist: "It is the Lord" (a).

813a Cf. John 21:7.

814 (57) Undoubtedly, the majority of the faithful is unable to grasp the difficult speculative problems and the attempts to explain the nature of Christ's presence. The Roman Catechism, moreover, advises against discussing such questions before the faithful (a), but it neither mentions nor proposes the theory outlined above. Still less does it affirm that such a theory exhausts the meaning of Christ's words and gives them a full explanation. One can still search for scientific explanations and interpretations, but they must not, so to speak, drive Christ from the Eucharist and leave in the tabernacle only a Eucharistic species retaining a so-called real and essential relation with the true Lord who is in heaven. It is surprising that those who are not satisfied with the theory We have just described should be listed as adversaries, among the non-scientific "physicists," or that there is no hesitation in saying, with regard to the so-called scientific conception of Christ's presence: "This truth is not for the masses."

815 (65) To these considerations We must add some remarks concerning the tabernacle. Just as We said above: "The Lord is somehow greater than the altar and the sacrifice," so now We might say: "Is the tabernacle, where dwells the Lord who has come down amongst His people, greater than altar and sacrifice?" The altar is more important than the tabernacle, because on it is offered the Lord's sacrifice. No doubt the tabernacle holds the "*Sacramentum permanens,*" but it is not an "*altare permanens,*" for the Lord offers Himself in sacrifice only on the altar during the celebration of Holy Mass, not after or outside the Mass. In the tabernacle, on the other hand, He is present as long as the consecrated species last, yet is not making a permanent sacrificial offering. One has a perfect right to distinguish between the offering of the sacrifice of the Mass and the "*cultus latreuticus*" offered to the God-Man hidden in the

814a *Cat. Rom.*, pars II, cap. IV, p. 43 ff.

Eucharist. A decision of the Sacred Congregation of Rites, dated July 7, 1927, severely limits exposition of the Blessed Sacrament during Mass (a). But this is easily explained by a concern to keep habitually separate the act of sacrifice and the worship of simple adoration, in order that the faithful may clearly understand the characteristics proper to each.

Still, an awareness of their unity is more important than **816** a realization of their differences. It is one and the same *(65)* Lord who is immolated on the altar and honored in the tabernacle, and who pours out His blessings from the tabernacle. A person who was thoroughly convinced of this would avoid many difficulties. He would be wary of exaggerating the significance of one to the detriment of the other, and of opposing decisions of the Holy See.

The Council of Trent has explained the disposition of soul required concerning the Blessed Sacrament: "*If anyone says that Christ, the only-begotten Son of God, is not to be adored in the holy sacrament of the Eucharist with the worship of latria, including the external worship, and that the sacrament, therefore, is not to be honored with extraordinary festive celebrations nor solemnly carried from place to place in processions according to the praiseworthy universal rite and custom of the Holy Church; or that the sacrament is not to be publicly exposed for the people's adoration, and that those who adore it are idolators: let him be anathema*" (a).

"*If anyone says that it is not permissible to keep the Sacred Eucharist in a holy place, but that it must necessarily be distributed immediately after the consecration to those who are present; or that it is not permissible to carry the Eucharist respectfully to the sick: let him be anathema*" (b). He who clings wholeheartedly to this teaching has no

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815a AAS., 1927, p. 289.
816a Council of Trent, XIII, can. 6.
816b Council of Trent, 13, can. 7.

thought of formulating objections against the presence of the tabernacle on the altar. In the instruction of the Holy Office, "*De arte sacra,*" of June 30, 1952 (c), the Holy See insists, among other things, on this point: "*This Supreme Sacred Congregation strictly commands that the prescriptions of Canons* 1268, #2 *and* 1269, #1, *be faithfully observed: 'The Most Blessed Eucharist should be kept in the most distinguished and honorable place in the church, and hence as a rule at the main altar unless some other be considered more convenient and suitable for the veneration and worship due to so great a Sacrament.... The Most Blessed Sacrament must be kept in an immovable tabernacle set in the middle of the altar'*" (d).

817 *(41, 65)* There is question, not so much of the material presence of the tabernacle on the altar, as of a tendency to which We would like to call your attention, that of a lessening of esteem for the presence and action of Christ in the tabernacle. The sacrifice of the altar is held sufficient, and the importance of Him who accomplishes it is reduced. Yet the person of our Lord must hold the central place in worship, for it is His person that unifies the relations of the altar and the tabernacle and gives them their meaning.

It is through the sacrifice of the altar, first of all, that the Lord becomes present in the Eucharist, and He is in the tabernacle only as a "*memoria sacrificii et passionis suæ.*" To separate tabernacle from altar is to separate two things which by their origin and their nature should remain united. Specialists will offer various opinions for solving the problem of so placing the tabernacle on the altar as not to impede the celebration of Mass when the priest is facing the congregation. The essential point is to understand that it is the same Lord present on the altar and in the tabernacle.

816c AAS., 1952, pp. 542-546.
816d AAS., 1952, p. 544.

One might also stress the attitude of the Church regarding certain pious practices: visits to the Blessed Sacrament, which she earnestly recommends, the Forty Hours devotion or "perpetual adoration," the holy hour, the solemn carrying of Holy Communion to the sick, processions of the Blessed Sacrament. The most enthusiastic and convinced liturgist must be able to understand and appreciate what our Lord in the tabernacle means to the solidly pious faithful, be they unlearned or educated. He is their counsellor, their consoler, their strength and refuge, their hope in life and in death. Not satisfied simply with letting the faithful come to their Lord in the tabernacle, the liturgical movement, then, will strive to draw them there even more. **818** *(66)*

3. *"Infinita et Divina Majestas Christi."*—The third and final point We would like to treat is that of the *"infinita et divina Majestas"* of Christ, which the words *"Christus Deus"* express. Certainly the Incarnate Word is Lord and Savior of men; but He is and remains the Word, the infinite God. In the Athanasian creed it is said: *"Our Lord Jesus Christ, Son of God, is God and Man."* The humanity of Christ has a right also to the worship of "latria" because of its hypostatic union with the Word, but His divinity is the reason and source of this worship. And so, the divinity of Christ cannot remain on the outer edge of liturgical thought. It is normal to go *"ad Patrem per Christum,"* since Christ is Mediator between God and men. But He is not only Mediator; He is also within the Trinity, equal to the Father and the Holy Spirit. Let it suffice to recall the magnificent prologue of St. John's Gospel: "The Word was God.... All things were made through him, and without him nothing was made that has been made" (a). Christ is First and Last, Alpha and Omega. At the end of the world, when all enemies shall have been overcome, and last of all, **819** *(65)*

819a John 1: 1-3.

death itself, Christ, the Word subsisting in human nature, will give over the Kingdom to God His Father, and the Son will subject Himself to Him who has subjected all to the Son, so that "God may be all in all" (b). Meditation on the "*infinita, summa, divina Majestas*" of Christ can surely contribute to a deeper appreciation of the liturgy. That is why We wished to call your attention to this point.

820 (*17*) In closing We would like to add two remarks on the "liturgy and the past" and the "liturgy and the present."

The Liturgy and the Past. In liturgical matters, as in many other fields, one must avoid two exaggerated viewpoints concerning the past: blind attachment and utter contempt. The liturgy contains immutable elements, a sacred content which transcends time; but changeable, transitory, occasionally even defective, elements are also to be found there. It seems to Us that the present day attitude of liturgical circles toward the past is quite balanced. They seek and study seriously, hold on to what is really worthwhile without, however, falling into excess. Yet here and there erroneous tendencies appear, resistances, enthusiasms or condemnations, whose concrete manifestations you know well, and which We briefly mentioned above.

821 (*13, 18*) *The Liturgy and the Present.* The liturgy stamps a characteristic mark on the life of the Church, even on the whole religious attitude of the day. Especially noteworthy is the active and conscientious participation of the faithful at liturgical functions. From the Church's side, today's liturgy involves a concern for progress, but also for conservation and defense. It returns to the past, but does not slavishly imitate. It creates new elements in the ceremonies themselves, in using the vernacular, in popular chant and in the building of churches. Yet it would be superfluous to call once more to mind that the Church has grave motives for firmly insisting that in the Latin rite the priest

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819b 1 Cor., 15:28.

celebrating Mass has an absolute obligation to use Latin, and also, when Gregorian chant accompanies the Holy Sacrifice, that this be done in the Church's tongue. For their part the faithful are careful to respond to the measures taken by the Church, but adopt divergent attitudes; some manifest promptness and enthusiasm, even at times a too lively fervor which provokes the intervention of authority. Others show indifference and even opposition. Thus are laid bare differences of temperament, and preferences for individual piety or for community worship.

Present day liturgy interests itself likewise in many **822** special problems. Among these are the relation of liturgy *(16)* to the religious ideas of the world of today, contemporary culture, social questions, depth psychology.

This mere enumeration is enough to show you that the various aspects of today's liturgy not only arouse Our interest, but keep Our vigilance on the alert. We sincerely desire the progress of the liturgical movement, and wish to help it, but it is also Our duty to forestall whatever might be a source of error or danger. It is, however, a consolation and joy for Us to know that in these matters We can rely on your help and understanding.

May these considerations, along with the labors which occupied your attention these past days, produce abundant fruit and contribute to the attainment of the goal towards which the Sacred Liturgy is striving. In token of divine blessings, which We beg for you and the souls confided to you, We impart to you from Our heart Our Apostolic Blessing.

THE PRIESTHOOD AND THE EUCHARIST

R. M. to the Bolivian Eucharistic Congress, December 16, 1956.

(*Recollections of the preceding Venezuelan Eucharistic Congresses.*)

823 (62) It is certain that the Sacrament of the Altar is the principal means of knowing Jesus Christ, of realizing the grandeur of His mission and of offering oneself for its continuation through the priesthood. It is true, moreover, that the intense life of piety sustained and nourished by the Bread of Heaven will result in the increase of vocations, as a natural consequence. And beyond a doubt, souls consecrated to a perpetual immolation will, by their tears and sighs before the Lamb who continually sacrifices Himself on the holy altar, obtain the needed graces, that at last a shower may fall upon the parched earth and cause the flower of vocations to bloom.

(*Necessary conditions in the home and in education.*)

824 (87) In concluding a Eucharistic Congress, with Our eyes fixed on the Sacred Host, may it be permitted to Us to recall to you the intrinsic union that exists between the Priesthood and the Eucharist. In fact, "*ad sacerdotem pertinet dispensatio Corporis Christi*"—the distribution of the Body of Christ belongs to the priest" (a). If all the sacred orders in the Church refer principally to the Eucharist (b), with greater reason does the priesthood, the main duty of which is to consecrate the Bread of Angels, to take loving care of It, and to distribute It to a people who need this Manna from Heaven if they are not to die of hunger in the desert.

(*The Eucharist, source of International brotherhood.*)

824a St. Thomas, 3p., q. 82, a. 3.
824b St. Thomas, Supplement, q. 37, a. 2, ad 3 am.

THE EUCHARISTIC FAST

Motu Proprio, *Sacram communionem,* March 19, 1957.

(*Extension of permissions granted by the Apostolic Constitution, "Christus Dominus."*)

In the early part of 1953 (January 6) We issued the **825** Apostolic Constitution *Christus Dominus* (a), by which We *(63)* eased the rigor of the law on the Eucharistic fast so that the faithful could receive Holy Communion more frequently and more easily fulfill the precept of hearing Holy Mass on holy days. For this purpose We granted to local Ordinaries the power to allow the celebration of Mass and distribution of Holy Communion in early evening hours, provided certain conditions be fulfilled.

We lessened the time of fasting to be observed before the celebration of Mass and the reception of Holy Communion in the afternoon to three hours for solid food and to one hour for non-alcoholic liquids.

The Bishops expressed to Us their profound gratitude for these concessions, which had brought abundant fruits, and many of them have insistently asked Us to authorize them to allow daily celebration of Mass in the afternoon hours, in view of the great benefit which the faithful would derive from it.

They have also asked Us to decree that an equal period of fasting be observed prior to the celebration of Mass or the reception of Holy Communion, in the morning hours.

Having taken into consideration the considerable changes which have occurred in working and office hours and in all social life, We deemed it advisable to comply with the insistent requests of the Bishops and have therefore decreed:

825a Cf. above, Nos. 678-683.

1. Ordinaries of places, excluding vicars general who are not in possession of a special mandate, may permit Holy Mass to be celebrated every day after midday, should this be necessary for the spiritual welfare of a considerable number of the faithful.

2. Priests and faithful, before Holy Mass or Holy Communion respectively, must abstain for three hours from solid foods and alcoholic liquids, for one hour from non-alcoholic liquids. Water does not break the fast.

3. From now on, the fast must be observed for the period of time indicated in Number Two, even by those who celebrate or receive Holy Communion at midnight or in the first hours of the day.

4. The infirm, even if not bedridden, may take non-alcoholic liquids and that which is really and properly medicine, either in liquid or solid form, before Mass or Holy Communion without any time limit.

We strongly exhort priests and faithful who are able to do so to observe the old and venerable form of the Eucharistic fast before Mass and Holy Communion.

All those who will make use of these concessions must compensate for the good received by becoming shining examples of a Christian life and principally with works of penance and charity.

The dispositions of this Motu Proprio will go into effect March 25, 1957, the Feast of the Annunciation of the Blessed Virgin Mary.

THE SACRAMENTS, DIVINE CHANNELS OF GRACE

R. M. to the National Spanish Eucharistic Congress, May 19, 1957.

(*Preceding Eucharistic Congresses in Spain.—Granada.*)

826 (59) There is nothing new in the fact that today, most beloved sons, Catholics of Spain, you have willed to offer

this special homage to Him whom you have always acclaimed as the ultimate object of your minds and hearts, to Him whom you have always acknowledged as the Center of all truth and the origin of all life.

"I am the Truth," He Himself seems to tell us, hidden beneath the sacramental species. And in adoring Him, you manifest your recognition of Him, because you proclaim His divinity by bending your knee before Him and you affirm your faith in Him. In coming to Him with your petitions, you acknowledge your state as members of a fallen nature which feels the need of help; in singing to Him, the immolated victim, you give proof of your gratitude for the inestimable gift of the Redemption, source of all our blessings; in proclaiming Him the glorious Victor over death, you accept the convincing fact of His most holy Resurrection, the sure pledge of your own.

But He said, too: "I am the Life," and you surely repeat these words to Him by hastening at this time toward the altar, with anxious solicitude as once the crowd of Israelites in the desert hastened to Moses lest they die of thirst (a). The world is a spiritual desert, and in this desert there is no other water than that divine grace by which we are saved (b) and which He offers us in abundance and superabundance (c); there is no other water than that grace which comes to you through the divine channels that are the Sacraments. And the first, the center of all of them, the one toward which they all are ordered is this ineffable Mystery, the perfection of all the others, in which, in one way or another, we participate in the life of Christ (d).

Furthermore, if you wish to unite all the themes of your Congress, as it seems to Us you do, in the vision of

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826a Ex., 17; Numbers 20.
826b Eph. 2:5.
826c John 10:10.
826d St. Thomas, 3 Pars, q. 65, a. 3.

Christ—Host—Love, then certainly it will be clearly evident that precisely in this Sacrament He is the Truth, because in Him is to be found the greatest manifestation of that truth, of that immense love which is the greatest of all truths. "God is love" (e). Only the charity of a God manifested especially in the Holy Sacrament of the altar could make possible so many of the mysteries of our holy Faith, which we cannot explain except as the overflow of that love. Next, it is plainly evident that He is the life, for to live in union with Him is indispensable, and that union cannot exist except in love. Nor can it be perfected except in love, in that love and union which are capable of working wonders.

(*Pastoral exhortations and blessing.*)

THE DIACONATE

All. to the Second World Congress of the Lay Apostolate, October 5, 1957.

(*Work accomplished after the First Congress.—Fundamental aspects of the Lay Apostolate: the Hierarchy and the Apostolate.*)

827 *(87)* The layman's acceptance of a particular mission, of a mandate of the Hierarchy, may associate him more closely with the spiritual conquest of the world being conducted by the Church under the direction of her pastors, but this does not make him a member of the hierarchy or give him the power of Holy Orders or of jurisdiction that remain strictly bound to reception of the Sacrament of Holy Orders in its various degrees.

828 *(87)* We have not yet considered those Orders which precede the priesthood, and which, in the present practice of the Church, are only conferred in preparation for ordination to the priesthood. The duties connected with Minor

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826e 1 John 4:16.

Orders have long been performed by laymen, and We know that thought is being given at present to the introduction of a diaconate conceived as an ecclesiastical office independent of the priesthood. Today, at least, the idea is not yet ready for application. Should it someday become so, what We have just said would still hold true and this diaconate would take its place with the priesthood in the distinctions We have just drawn.

(*Responsibility of laymen; the lay apostolate.—Formation of lay apostles.—Exercise of the lay apostolate. Conclusion.*)

THE EUCHARIST, CENTER OF CHRISTIAN LIFE

Apost. Const., *Primo exacto sæculo,* November 1, 1957.

(*The commemorative celebrations, at Lourdes and elsewhere.—Appeal for participation in the Sacraments.*)

The Eucharist, in fact, may be called the center and principal reason for the Christian life, for truly it is from the Eucharist that strength from on high and divine graces flow most abundantly into our souls, sustaining us and making it possible for us to be victorious over the perils of the present life and to obtain one day the joys of the next. The Sacrament of the Eucharist and the august sacrifice of the altar possess such wondrous benefits that the human mind is incapable of conceiving anything so great. The benefits even seem to match perfectly the infinite charity of Christ in person and to have exhausted His mercy. It is for this reason that they demand an active, efficacious love from us, a love, we say, that sustains and forms our wills, our way of acting, the whole course of our lives. **829** *(59)*

(*Works of penance.—Privileges granted by the Holy See on the occasion of the Centenary.*)

SACRED ART

All. to the artists of the Villa Medici, April 30, 1958.

(The Villa Medici.—The Labor of artists.)

830 (36, 37, 38) We know the fraternal rivalries that have always existed in the arts and in the schools, the discussions, inexhaustible but fruitful, that theories and productions evoke; and you know how the Church has always been well disposed to art and artists. Although she has imposed upon their talent and taste certain carefully defined conditions required by the nature of the service expected of them in the exaltation of worship and the pomp of the liturgy, history shows that the greatest artists have found in the Church a wholesome discipline and a subject of highest inspiration.

So we hope that many among you will find the opportunity to consecrate the talents that God has given you, to honor Him in a special way. It is always hard for men to pass from the sensible to the spiritual, to raise themselves from imperfect beauty to pre-eminent Beauty. Those whom God has favored in this important respect ought to thank Him for it and try to help their brothers in humanity to find the Creator in His creatures.

(Benediction.)

THE SOURCE OF THE SPIRITUAL LIFE

R. M. to the Eucharistic Congress of Ecuador, September 17, 1958.

(Third Eucharistic Congress of Ecuador.—It marks the beginning of a new era for that nation.—Its Christian characteristics.)

831 (59) But where can sufficient strength be found to realize such a sublime ideal? The Sage of Hippo answers us with

his usual eloquence, pointing out the hidden mystery present there before you: "Manducent ergo qui manducant, et bibant qui bibunt; esuriant et sitiant; vitam manducent, vitam bibant. Illud manducare, refici est..."—Let them who eat, eat, and those who drink, drink; let them hunger and thirst; let them eat of life and drink of life. To eat of this is to be refreshed (a). And if by chance you are beset by fear of losing that life in the face of the enemy's attacks, listen to the Angel of the Schools, who assures you that not only does this Sacrament "*roborat spiritualem vitam hominis*" —fortify the spiritual life, but also, "*in quantum est, quoddam signum passionis Christi, per quam victi sunt dæmones, repellit omnem dæmonum impugnationem*"— precisely because it is a symbol of the Passion of Our Lord, by which the devils were vanquished, it repels all their assaults" (b).

(*Instructions on Christian living.—Historical notes and prayer for the Congress.*)

831a St. Augustine, P.L., 38, 729.
831b St. Thomas, 3p., q. 79, a. 6

JOHN XXIII

1959

CHRISTIAN PERFECTION

Homily on the occasion of Pope John XXIII's installation at St. John Lateran, November 23, 1958.

(*History of the rite of taking possession of the Lateran basilica.—The meaning of the rite: the teaching mission of a bishop.*)

Alongside of the Book stands the Chalice. The most sacred and most mysterious part of the Eucharistic Liturgy centers around the chalice of Jesus, which contains His precious Blood. Jesus is our Savior, and we participate mystically in His Body, the Holy Church. **832** *(59, 95)*

Christian life is sacrifice. Sacrifice inspired by charity has the merit of bringing us into perfect conformity with the principal purpose of the earthly life of Jesus, for He became our brother and sacrificed Himself and died for us in order to assure us of joy and glory forever at the end of our lives here below.

The Chalice upon the altar and the venerable rites which unite the consecrated bread and wine in a single sacrament mark the high point, the sublime peak in union between God and man and the perfection of our Christian profession.

In Our many dealings with Christian people, there is a saying that comes from Benigne Bossuet, one of the greatest modern geniuses in the field of religious studies, that We often find returning to Our lips: "There is no perfection in Christian life or practice aside from participation in the eucharistic banquet." The catechetical teaching We spoke of before leads to it naturally, and all the zeal of the pastoral spirit is dedicated to it.

We intend to make this clear from the very first days of Our Pontificate by presenting Ourselves to the world above all as a Pastor.

833 (59, 95) We think We can perceive a keen sense of understanding in the vast echo stirred up by the words We spoke in St. Peter's on the day of Our coronation.

The picture of your Bishop and your priest that We would like you to carry with you always is one of him standing at the altar, distributing the Body and Blood of Our Lord, for this is the living substance of the religion that we profess—the *Nobiscum Deus*—God within us in the truths He has revealed that we contemplate, within us in the never-dying grace that makes men and families and the various forms of human society holy and teaches them to practice the loftiest of virtues.

It is from the altar, from this holy mountain that We must look down upon earthly things to judge them and make use of them.

Even in the case of the most serious questions that torment human society at the present moment, the principles for a just solution must be found there.

An honest profession of the holy religion in which we have been raised means first of all that we must love God, and love of God is love of justice.

834 (59, 95) On this point, the voice of St. Leo the Great comes from the fifth century to invite the Christian to recognize the greatness of his dignity: "*Agnosce, christiane, tuæ sapientiæ dignitatem, et qualium disciplinarium artibus ad quæ premia voceris intellige.*" "Recognize, Christian, the dignity of your wisdom; understand the rewards to which you are called by virtue of this doctrine" (a).

The practice of goodness that comes from frequent reception of Holy Communion makes the image of the Creator shine forth so splendidly in a Christian that he succeeds in reproducing in himself the characteristics of the face of Christ.

834a Sermon XLV, 7.

Law of justice: law of goodness: law of harmony, all this comes from this doctrine of the Book, from this power of the Blood of Christ, from the deep understanding and feelings that brothers share with each other.

Ah! This Holy Church—One, Catholic, Apostolic and Roman—what enchantment, what delight, what fascination in all of its expressions of respect, of mutual brotherly love, of cooperation with others, not only in the realm of spiritual and religious relationships but also in the area of civil and social life!

(*The great benediction.*)

THE FONT OF CHARITY

Message to the Eucharistic Congress of Central America, February 15, 1959.

Congregavit nos in unum Christi amor: the union of **835**
the entire flock under the staff of one Shepherd, the unity *(52,*
of all the faithful—was not this His last expressed will? *59)*
Was not this aspiration His most frequent prayer: "*ut omnes unum sint*," that all may be one"? (a)

By infusing new energy into the human heart, supernatural love, the Eucharist refines and purifies man's whole emotional life, making it more solid, more authentic. When he possesses God in his heart, the whole man finds himself in accord with Him through the strengthening of his personality and the elevation of the natural virtues to such a height that he realizes the type of the perfect man made to the image of God and conformed to the model of the Son, in whom the Father is well pleased (b).

Likewise, for the one who possesses God, human relations take on a new tone because in causing true love to be born and to grow, the Eucharist softens spirits,

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835a John 17:21.
835b Cf. Matt. 17:5.

curbs desires, calms mental disturbances, and efficaciously urges the soul to perform good works, to practice justice and mercy.

In the Sacrament of the Altar, more than in any other of His manifestations, Christ is truly "God with us." Here is love which gives itself and by which the highest spiritual union between husband and wife can be achieved. Here is the love which sacrifices itself and by which the very sacrifices of marriage are sanctified and transformed, giving stability to the family. What a magnificent school of virtue the Tabernacle is for the members of the home!

836 *(52)* Moreover, all peace and harmony between men can find its purest source in that font of love, as an outgrowth of that real affection produced interiorly between God and the soul and among souls themselves. On the level of civil life, universal and common tendencies assert themselves more forcefully day by day to satisfy the fundamental needs of human nature which, today more than ever, manifests and stoutly proclaims its essential unity. But on the religious level, the Church possesses the very seed of unity, the Eucharist which, far from annulling or weakening natural ties, strengthens and ennobles them: "Because the bread is one, we though many, are one body, all of us who partake of the one bread" (a). That thought is taken up by the Liturgy which invites us to pray that the Lord may grant His Church "the gift of unity and peace which are mystically represented by the gifts offered on the altar" (b).

(*Best wishes and Blessing.*)

836a 1 Cor. 10:17.
836b Secret of *Corpus Christi.*

THE EUCHARIST, FOCUS OF THE CHRISTIAN DAY

All. to the Apostolic Union of the Clergy, March 13, 1959.

"Alongside the Book stands the Chalice." We also said, "The most sacred and most mysterious part of the Eucharistic Liturgy centers around the chalice of Jesus, which contains His precious Blood. Jesus is our Savior, and we participate mystically in His Body, the Holy Church. Christian life is sacrifice. Sacrifice inspired by charity has the merit of bringing us into perfect conformity with the principal purpose of the earthly life of Jesus . . ." (a). **837** *(95)*

Today We entreat you, once more, with paternal affection, to focus your days on the Sacred Mysteries. Neither perfection nor true love of God and of Christ can be attained without a profound devotion to the Eucharist, which is the life of all the faithful, and of all priests in particular. God invites us all by means of this sweet example to give our all to the care of souls, to love sacrifice and to "become obedient to death, even to death on a cross" (b).

The priest who lives by the Book and the Chalice keeps his vocation intact "*usque in diem Christi Jesu*" (until the day of Christ Jesus) (c).

(*Love of souls.—The example of the saintly Cure of Ars.*)

THE HOLY DAYS

Easter Homily, March 29, 1959.

Easter is a resplendent highpoint of the Sacred Liturgy. Two weeks commemorating the passion precede it— **838** *(75)*

837a Cf. above, no. 832.
837b Phil. 2:8. 837c Phil. 1:6.

weeks which summarize the doctrine of human redemption, the divine teaching which is submitted to the good will of every Christian in order that he might achieve his own salvation and personal sanctification in view of the heavenly goal ahead; weeks which affirm Jesus Christ's temporary triumph—that is, His temporary triumph on earth, but His certain and final one in eternity.

How wonderful is the story that is told again from Palm Sunday to this glorious day which commemorates Christ's Resurrection; how melodious is the spiritual poem that is sung again year after year! We might even say that these wonderful events are repeated every day in the life of every priest and faithful Christian. Saint Leo the Great definitely states that the *Paschale Sacramentum*, the Easter celebration, is the most important and the most remarkable event in the liturgy.

Through a period of two great weeks, the liturgy draws its motif from the three Sundays: Passion, Palm, and Easter.

839 *(75)* Here, at the world center of Christianity, this triple rite assumes a greater magnificence, a longer duration, and a wider scope, which make it all the more solemn and impressive.

During this first year of Our Pontificate, We have taken extreme care to follow the ritual, and to present it humbly, with careful performance in deeds, in words, and in spirit. And how deeply Our spirit, Our heart, participates in all the details of this great liturgy!

Having reached a zenith in celebrating the divine service this morning, which is in truth a morning of triumph, Our spirit is reluctant to utter many words, whether to express Our joy or to address the faithful. But Saint Leo the Great—always the same Saint Leo who is one of Our favorite Doctors and a remote predecessor of Ours on the Chair of St. Peter—warns Us that, no matter how difficult it may be *de eadem solemnitate saepius, digne* *apteque disserere,* (to talk about the same feast often, and yet in a worthy and appropriate manner,) the priest is not free to deprive the faithful of his verbal service, *sermonis officium.*

Therefore, let the glory of God prevail over human weakness; and, while admitting in all humility Our inadequacy in penetrating the mystery of divine mercy, let Us strive with all Our might; let Us even grow weary of Our own eloquence. It is commendable—even if the result is inadequate—to express Our feelings on the subject of the majesty of the Lord. **840** *(75)*

Venerable Brethren and Beloved Sons, let Us, then, share with you, even if only by a few simple hints, all that has deeply moved Us in the liturgy of the past weeks during which We felt closely associated with you in the religious observances.

The liturgy contains the most intimate and powerful means for reaching the innermost depths of souls already touched by grace. At the same time the liturgy is surrounded by external manifestations which delight our eyes and our hearts. On Palm Sunday in Saint Paul Outside the Walls, Thursday in Saint John Lateran, Friday in the Church of the Holy Cross in Jerusalem, and today here in St. Peter's for the final celebration—if each one of you has attended all of these previous rites, you certainly did not find yourselves alone like the Fathers and hermits of the desert. **841** *(75)*

These rites can be seen in their true perspective against a background of those events of which the Gospels remain, after twenty centuries, the still irrefutable witnesses—events such as Jesus Christ's entry into Jerusalem; the shouts of the unruly multitude in the streets, whipped to a frenzy by the Sanhedrin and by agitators; the phenomenon of nature's upheaval at the death and the resurrection of Jesus. Everywhere there are people in motion, **842** *(75)* in peaceful procession or in riot, but always in motion, whether to cry hosanna or death, whether for or against Jesus the Nazarene. But Jesus the Nazarene, God's Word made flesh, King of the Jews, and Savior of the World, is certain of His final triumph, and of being forever the Victor. Against this threefold background of honor, sorrow, and triumph, We can see the outlines of the history of the Church, of which Jesus Christ is the Head.

843 *(75)* And Jesus Christ, being its Head, will always stay with, and give ever-increasing life, to His Church; Christ is forever suffering in His Church, and forever triumphant, beyond all appearances, King glorious and immortal forever.

This threefold statement contains the substance of a divine principle; no good Christian and Catholic should ever forget it.

Palm Sunday

844 *(75)* Let us behold Jesus Christ's triumphal entry into Jerusalem: what a pleasing and joyful sight! A few days before His final sacrifice, which is going to cover Him with shame in the eyes of the world, Jesus Christ arranges for Himself a triumphal entry into His own city. Acclaimed by the multitudes as a prophet, and invoked as King; greeted by upright and honest men as their Messias; worshipped by His intimate circle as the Christ, Son of God; to what honors could He not aspire? Who is worthier than He of a royal welcome, of flourishes of trumpets, of steeds' hooves impatiently striking the ground, of glittering arrays, of songs of earthly glory, and of mundane exaltation? Yet there is nothing of the sort.

845 *(75)* Saint Ambrose tells us that Jesus Christ caused His triumph to be celebrated by the humble people who were the most familiar and closest to Him. To two of His disciples He said, in fact: "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; loose them and bring them to me" (a).

And this was done. Please note the phrase used by St. Ambrose who, in commenting on the parallel passage in St. Luke, writes: *Non poterat solvi sine iussu Domini. Solvit eum manu apostolica.* (It could not be loosed without God's command. By the apostle's hands He loosed it.) The apostle's hands are, therefore, placed at the service of Jesus' triumph, which is, however, a triumph of simplicity, of meekness, of innocence; not of violence, of cunning, or of brute strength, as happens only too often when the impulses, the greed, and the ambitions of this world are followed.

And there were the "*pueri hebræorum,*" those Jewish children who were singing Hosanna to the Son of David, and following Him on the road, waving olive branches, and mixing their innocent voices with the voices that the simple and faithful people raised in blessing. **846** *(75)*

What a wonderful spectacle was the celebration of the rites of Palm Sunday in the Basilica of St. Paul last Sunday! For twenty centuries the same voices have been greeting the entry of Jesus into Jerusalem, and the same multitude of innocent children has been crying out a repeated and triumphal Hosanna to the Divine King who walks in peace and meekness.

Venerable Brethren and Beloved Sons, allow Us to express the inner joy of Our spirit, which blossoms anew every time We happen to meet with you in gatherings of people convened from different parts of the City, from various Italian dioceses, and from nations near and far. In the various groups, *seniores natu* (our elder citizens), worthy and grave people, are well represented. However, what gives Us the greatest joy and consolation is the countless multitude of young people, fired with enthusiasm **847** *(75)*

845a Matt. 21:2.

and devotion, the dream come true of the good mothers who raised them and now beam with happiness in beholding in their children the fresh blossoms of joy, prosperity, and sanctification for their families.

O manus apostolicæ (apostolic hands)! O blessed hands of our young priests, to whom the Church entrusts the preparation of the *Domincæ Palmarum*, the Palm Sundays, of the future! May your numbers grow and may you enter upon that sacred apostolate of youth which is the real and only pledge of progress in bringing the kingdom of Christ into this world.

The Suffering Christ

848 *(75)* The second picture which is brought before our eyes during the Holy Week is the sight of mankind's greatest sorrow: "*Christus patiens*," Christ suffering in conjunction with the sufferings of the whole world.

We are told that participation of people all over the world in the sacred rites of Holy Week has, as a result of the recent liturgical reforms, been unusually intense and enthusiastic. This heightened response is one of the psychological phenomena which the doctrine of the Mystical Body illumines and brings forth. Thus people hear the lament of Christ weeping with all mankind at a time when, in certain vast areas of the world, where the enjoyment of human freedom used to be taken for granted as a gift from heaven, these very same freedoms are now crushed, destroyed, or, at least, under a constant threat of extinction.

Following once more the always lofty and edifying thought of St. Leo the Great, it becomes easy for Our spirit to understand that "*Crucem Christi nobis esse sacramentum et exemplum*," the Passion of Christ, symbolized by the Cross, is for us a sacrament and an example (a).

848a Sermon 72.

The Passion is a sacrament which contains and transmits the virtue of divine grace to our souls; it is an example which spurs our souls to the practice of patience—of that very same patience of which Jesus Christ is the sovereign teacher. **849** *(75)*

How beautiful is this thought of Saint Leo's! The wisdom of this world glories so much in its own errors that, once it has started following a teacher, it goes on blindly following his opinions and conforming to his behavior. What kind of communion have we with Christ if we cannot achieve an indissoluble union with Him, who declared Himself to be "the Way, the Truth, and the Life": the way of sacred conversation; the truth of heavenly doctrine; the life of eternal happiness.

The Resurrection

Venerable Brethren and Beloved Children! This quotation from the Gospel according to St. John is a most eloquent and solemn introduction to what was, and remains over the centuries, the Resurrection of Christ. We just sang in the sequence: in Jesus Christ "*mors et vita duello conflixere mirando; Dux vitæ mortuus regnat vivus*": death and life fought a terrible duel; the Master of Life triumphed over death; and His victory is the victory of His Church over the centuries. Let us, then, clear our spirit of all fears and open our hearts to the most luminous hopes for the future. We may still suffer pressures from the world; in fact, we surely will. Before leaving us, Jesus, the victor of death, said: "Take courage: I have overcome the world": "*Confidete, ego vici mundum.*" It is true: there is a knight who is left on the field of the dreadful duel. We mention him often by name and surname. He is a prince. The Divine Rabbi of Nazareth used to call him "the prince of this world." Christ leads, mildly but firmly, the struggle against him, for the triumph of justice and peace. The fiendish foe, however, hates justice and opposes peace **850** *(75)* among nations and in the whole world. Sometimes his attacks and maneuvers create so much confusion as to sorely tempt the weaknesses of the defenders.

851 *(75)* Every good Christian places his trust in Christ; he does his duty according to the various rules which govern his conscience: a religious conscience, a civic conscience, before God and before his fellow men. A Christian does not compromise or falter, but goes forward without hesitation and without fear. He always cooperates with those who promote true peace.

In order to strengthen his power to resist evil and error, he prays and entreats the heavenly help of that grace which illumines and sustains the strong.

852 *(75)* "*Scimus Christum surrexisse a mortuis vere.*" (We know that Christ has truly risen from the dead.) The victory of Christ over death is a pledge of further triumphs over the obstacles which beset all human efforts in defense of justice, freedom, and peace.

Tu nobis, victor Rex, miserere! (O victorious King, have mercy on us!) You are not a mock King, as Herod, the Tetrarch of Galilee, was trying to represent You before the people. We have the utmost confidence in Your word. We shall always pray to You for justice, for freedom, and for peace.

But we entreat You, O Jesus, victor over death, we entreat You, above everything, to give us peace. We, Catholics of Rome and of the whole world, pray to You for peace. There is not a moment when one cannot detect, here and there, threats which cause worry and fear. Even now, even now, we can see a few light, soft clouds—matters and problems which come up, vanish, and come up again—which can be a source of danger for the harmony and concord of people everywhere.

853 *(75)* On Jesus Christ's glorious tomb We would like to place, like a wreath, Our hope that, in the light radiating from Him, fountainhead of life and victor over death, the good will of all men who are chiefly responsible for the destiny of entire nations will find a satisfactory solution to all conflicts, in a spirit of justice and cooperation, and in the higher interests of world peace.

During the Middle Ages it was customary in many Western churches to sing, before the morning *Te Deum,* the sequence *Victimæ Paschali,* which We recited after the Epistle. It was usually sung in dialogue form, with a melodious chant, which repeated after each verse: *"Quod autem vivit, vivit Deo: alleluja, alleluja."* (But whatever has life, has life in God.)

In this promise and prospect of life, Father and sons are joined in a mystical embrace: let us go forward on the path of righteousness, proclaiming the strength of our Catholic faith in Jesus, who is risen, triumphant over sin and death, the harbinger of happiness, justice, and peace.

CORPUS CHRISTI

All. to the faithful of Rome, May 28, 1959.

(*Nobiscum Deus—"God with us," in creation.—In the Redemption.*)

But the crowning point of *Nobiscum Deus*—"God with us"—is this Sacrament of the Body and Blood of Christ, from whence comes the living force of today's entire solemnity, for which We and in spirit with us Catholics of the whole world are gathered here. 854 (75)

In the *Corpus Domini*, there is not only an evocation of the Son of God as Creator, Redeemer and our Brother. It is also an evocation of Jesus become the most precious spiritual nourishment of human life by virtue of the sublime Eucharistic mystery.

Oh! thus sings St. Thomas Aquinas, outstanding doctor and our poet: *Ecce panis Angelorum, factus cibus viatorum:*

vere panis filiorum. Yes, this is the Bread of Angels become food for travellers, this is the children's Bread.

(*The increase of Eucharistic devotion, a comforting sign.—The participation of the Sovereign Pontiffs in the* Corpus Christ *procession in Rome after Pope Nicholas V.—References to the Colosseum and the Arch of Constantine.—Prayer to Jesus in the Eucharist.*)

THE GOSPEL IN TURKISH

All. to the President of Turkey, June 11, 1959.

(*The beauties of Turkey.—The loyalty of the Catholic minority.—The Pope's personal relations with the Turkish nation.*)

855 *(19)* We find cause for true and lasting joy in the fact that We introduced into the Church, in conjunction with Latin, the first indication of understanding of the new times—the reading of the Gospel in the Turkish language, then renewed and restored to its place in the universal chorus of human thought exchange.

(*In the service of peace and genuine civilization.—Prayer and blessing.*)

UNITY OF CATHOLIC RELIGIOUS PRACTICE

Encycl. *Ad Petri cathedram*, June 29, 1959.

(*Truth.—Unity, harmony, peace.—Union among nations.—Union among social classes.—Union within the family.—The unity of the Church, of faith, government and religious practice.*)

856 *(15, 48,* With regard to unity of religious practice, everyone knows that the Catholic Church, from its earliest period down through the centuries, has always had seven, neither more nor fewer, Sacraments, received as a sacred legacy *53)* from Jesus Christ. She has never ceased to dispense these throughout the Catholic world for the nourishing and fostering of the supernatural life of the faithful. It is likewise known that in the Church is celebrated only one Sacrifice. This is the Eucharistic Sacrifice by which Christ Himself, our Salvation and our Redeemer, daily sacrifices Himself for us all in an unbloody manner but truly, as He did when hanging from the cross on Calvary; and thus in His mercy He pours out on us the immeasurable treasures of His grace.

Hence St. Cyprian with complete truth declares: "It is impossible for another altar to be set up or a new priesthood to be established apart from the one altar and the one priesthood" (a).

However, as all are aware, that does not prevent the **857** use and approval in the Catholic Church of various rites, *(52)* by which she is displayed in greater beauty and, like the daughter of the King of Kings, seems to be dressed in varied robes. That all may obtain this true and harmonious unity, the Catholic priest, when he is celebrating the Eucharistic Sacrifice, offers the spotless Victim to the most merciful God, interceding in the first place "for Thy holy Catholic Church, that Thou wouldst deign to give her peace and protection, to unite and guide her the whole world over; together with Thy servant our Pope, and all true believers who foster the Catholic and apostolic faith" (a).

(*Paternal invitation to union and peace.—Paternal exhortation to Bishops, to the Clergy, to Religious men, to Missionaries, to Religious women, to "Catholic Action" and other apostolic workers, to those in trouble and affliction, to refugees and immigrants, to the persecuted Church.*)

856a F L. IV, 345.
857a Canon of the Mass.

THE BELGIAN LITURGICAL MOVEMENT

Letter of the Secretary of State to His Eminence, Cardinal Van Roey, July 14, 1959.

(*Historical notes on the "Liturgical Movement."*)

858 (98) Everyone surely knows the part played at the outset of this liturgical renewal by several monasteries of the Benedictine Order, particularly in Belgium, as Pope Pius XII, of venerable memory, recalled in the beginning of his encyclical, *Mediator Dei* (a). Through their profound love of the Divine Office, their familiarity with the prayer of the Church, and lastly their filial obedience to the Holy See, these sons of Saint Benedict have been able to preserve clergy and laity from obstacles which can appear on that difficult path—distaste for the venerable ancient rites and imprudent seeking after novelty; or contrariwise, an exaggerated desire to restore by means of archeological studies historical periods long since past. The good founders of the liturgical movement deserve high praise, therefore, for having helped in noteworthy fashion, in accordance with the urgent exhortations of the Sovereign Pontiffs from Pius X to Pius XII, "to promote powerful incentives for giving the faithful a deeper knowledge of the Sacred Liturgy, so that as a result they can fittingly and more easily participate in the sacred rites with truly Christian dispositions" (b).

(*Active, close collaboration between the secular and religious Clergy in this Movement.—Usefulness of the Movement for pastoral life.*)

858a Cf. above, n. 511.
858b Cf. above, n. 639.

PRIESTLY SANCTITY THROUGH EUCHARISTIC PRAYER

Encycl. *Sacerdotii Nostri Primordia*, July 31, 1959.

(*Introduction: Significant coincidences.—Objective of the encyclical.—First part: priestly aspirations.—Second part: prayer and veneration of the Eucharist.—Prayer in the life and example of the Curè of Ars.*)

859 *(72)* We would like, Venerable Brethren, that all the priests of your dioceses would permit themselves to be convinced, by the testimony of the Holy Curè of Ars, of the need to be men of prayer and of the possibility of being such, whatever the burden may be—often extreme—of the demands of their ministry. But one must have a living faith, like the faith animating Jean Marie Vianney, and which made him perform miracles. "What faith!" exclaimed one of his colleagues. "One could enrich a whole diocese with it."

This faithfulness to prayer is in fact for the priest a duty of personal piety, of which the wisdom of the Church has defined precisely several important points, like the daily mental oration, the visit to the Most Blessed Sacrament, the Rosary and the examination of one's conscience (a). And it is also a strict obligation contracted with the Church when it is a question of the daily recitation of the Divine Office (b). Probably because they have neglected some of these regulations some members of the clergy have found themselves the victims of an outward instability, of interior impoverishment, and exposed one day without defense to the temptations of life. On the contrary, working ceaselessly for the good of souls, Jean Marie Vianney did not neglect his own. He sanctified himself so as to be able to sanctify others.

859a C.I.C. can. 125.
859b *Ibid.*, Can. 135.

860 (72) Together with St. Pius X, "We consider it certain that if the priest is to hold worthily the height of his rank and office, he must be particularly dedicated to the practice of prayer. . . . The priest must obey the commandment of Christ more intensely than others. One must always pray; a precept so much recommended by St. Paul—insist on prayer, watchfully and giving thanks—pray without interruption" (a). And in concluding this point, We Ourselves gladly repeat the password given to priests by Our immediate Predecessor, Pius XII, from the very beginning of his pontificate: "Pray, pray always more and more with greater insistence" (b).

861 (72) The prayer of the Curè of Ars, who it could be said, spent the last thirty years of his life in church, where he was detained by his innumerable penitents, was above all a eucharistic prayer. His devotion to Our Lord, present in the Most Blessed Sacrament on the altar, was truly extraordinary. "He is there," he used to say, "He who loves us so much. Why should we not love Him?" And he certainly loved Him and felt himself drawn irresistibly toward the tabernacle. "To pray well, there is no need to talk a lot," he explained to his parishioners. "One knows that the good Lord is there in the holy tabernacle. One opens one's heart to Him, one rejoices in His presence. This is the best prayer." On every occasion he inculcated in his faithful the respect and love of the divine eucharistic presence, inviting them to approach the Communion table frequently, and he himself gave the example of this profound piety. "To be convinced of this," a witness recounted, "it was sufficient to see him celebrate the Holy Mass and genuflect when he passed before the tabernacle."

862 (72) "The admirable example of the Holy Curè of Ars has still today its complete value," Pius XII said (a). In the

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860a Cf. above, n. 293. 860b AAS., 1939, p. 249.
862a AAS., 1956, p. 579.

life of a priest nothing could replace the silent and prolonged prayer before the altar. The adoration of Jesus, our God, thanksgiving, reparation for our sins and for those of men, the prayer for so many intentions entrusted to him, combine to raise the priest to a greater love for the Divine Master, to whom he has promised faithfulness, and for men who depend on his priestly ministry. With the practice of this enlightened and fervent worship of the Eucharist, the spiritual life of the priest increases and there are prepared the missionary energies of the most valuable apostles.

And one must add the advantages derived for the faithful therefrom, the witnesses of this piety of their priests, attracted by their example: "If you want the faithful to pray willingly and piously," said Pius XII to the Roman clergy, "precede them in church with your example, praying for them. A priest kneeling before the tabernacle in a dignified attitude, in profound contemplation, is a model of edification for the people, an admonishment and an invitation of emulation in prayer" (b). This was the supreme apostolic weapon of the young Curè of Ars. Let us not doubt its worth on every occasion.

The Sacrifice of the Mass

But we cannot forget that the eucharistic prayer in the full sense of the word is the Holy Sacrifice of the Mass. One must insist, Venerable Brethren, particularly on this point, since it touches one of the most essential aspects of the priestly life. 863 *(45, 87)*

Here We do not certainly intend to repeat the statement of the traditional doctrine of the Church regarding the priest and the Eucharistic Sacrifice. Our Predecessors of happy memory, Pius XI and Pius XII, have recalled this teaching in masterly documents with so much clarity that

862b AAS., 1943, p. 114-115.

all that remains for Us to do is to exhort you to make it known widely to priests and faithful entrusted to you. Thus will be dispelled the uncertainties and the temerities of thought shown here and there in this respect.

But it is well to point out in this encyclical the profound way in which the Curè of Ars, heroically faithful to the duties of his ministry, truly deserved to be proposed as an example for shepherds of souls and proclaimed as their heavenly patron. If it is in fact true that the priest received the character of an Order for the service at the altar and began the practice of his priesthood with the Eucharistic Sacrifice, for the rest of his life this will not cease to be at the basis of his apostolic activity and of his personal sanctification. And this was precisely the case of St. Jean Marie Vianney.

864 *(45, 46, 47, 92)* What is in fact the apostolic work of the priest, considered in its essential action, if not to gather around the altar, wherever the Church lives, people united in faith, regenerated and purified? Precisely then the priest, by virtue of the powers he alone has received, offers the Divine Sacrifice in which Jesus Himself repeats the one and only immolation performed on Calvary for the redemption of the world and for the glorification of His Father. It is then through the priest that Christians gathered together offer to the Heavenly Father the Divine Victim and learn how to immolate themselves as a "sacrifice, living, holy, pleasing to God" (a). It is there that the people of God, enlightened by the preaching of the Faith, nourished with the body of Christ, find their life, their growth and, if it is necessary, strengthen their unity. In one word, it is there that, from generation to generation, and everywhere in the world, there is built in charity the Mystical Body of Christ, which is the Church.

864a Rom. 12:1.

In this respect, since the holy Curè of Ars from day to day was ever more exclusively occupied with the teaching of Faith and with the purification of consciences, while all the acts of his ministry converged on the altar, such a life must justly be called eminently priestly and pastoral. It is true that at Ars sinners flocked spontaneously to the Church, attracted by the sanctity of the pastor, whereas so many other priests have to make prolonged and laborious efforts to gather their flock together. It is also true that others have a more missionary task and still are at the first announcement of the news of the Savior, yet these apostolic duties, so necessary and sometimes so difficult, cannot make the apostles forget the end they must seek, and which was reached by the Curè of Ars when, in his humble country church, he devoted himself to the essential duties of pastoral activity. **865**

There is still more. The whole personal sanctification of the priest must be modeled on the Sacrifice he celebrates, in conformity with the invitation of the Roman Pontifical: "Know what you do. Imitate that which you handle." But here let Us leave the words to Our immediate predecessor, who wrote in his exhortation *Menti Nostræ*: "As the whole life of the Savior was ordained to the sacrifice of Himself, so the life of the priest which should reproduce in itself the image of Christ, ought also to be with Him and through Him and in Him, a pleasing sacrifice. . . . Consequently he will not merely celebrate Holy Mass, but will live it out intimately in his daily life. In no other way can he obtain that supernatural vigor which will transform him and make him a sharer in the life of sacrifice of the Redeemer" (a). And the same Pontiff concluded: "The priest should, therefore, study to reproduce in his own soul the things that are effected upon the altar. As Jesus Christ immolates Himself, so His minister should be immolated **866** *(46)*

866a AAS., 1950, p. 666-667.

with Him. As Jesus expiates the sins of men, so he, by following the hard road of Christian asceticism, should labor at the purification of himself and of others" (b).

867 **(46)** The Church has this lofty doctrine in mind when she invites her ministers to a life of asceticism and recommends them to celebrate the Eucharistic Sacrifice with profound piety. Is it not perhaps because they did not fully understand the close link, and almost reciprocity, uniting the daily gift of oneself with the offering of the Mass, that certain priests little by little lost the *prima caritas* of their ordination? This was the experience of the Curé of Ars: "The cause," he said, "of the slackness of the priest is that he does not pay attention to the Mass." And the saint who precisely followed the heroic custom of offering himself in sacrifice for sinners, shed abundant tears thinking of the misfortune of priests who do not correspond to the sanctity of their vocations.

With paternal affection, We ask Our beloved priests to examine themselves periodically on the manner in which they celebrate the holy mysteries and their spiritual state of mind when they go up to the altar and the fruits they strive to derive from it. The centenary of this admirable priest who derived from the comfort and fortune of celebrating the Holy Mass the courage of his own sacrifice invites them to it. We are firmly confident that his intercession will obtain for them abundant graces of light and of strength.

(*Third part: pastoral zeal.—Conclusion: the irreplaceable role of the priest.*)

866b AAS., 1950, p. 667-668.

OUR DAILY BREAD

R. M. to the Italian National Eucharistic Congress at Catania, Sicily, September 13, 1959.

(Personal memories.)

Your prayers, your hymns, the solemn rites you have witnessed have been devoted constantly to the adoration of the Eucharistic Bread, presented to you in the lessons of the able masters of the congress in all its vivifying splendor. And, wishing to recapitulate what was achieved in these days, We can well attribute to the devotion to the Eucharist the most shining and complete expression of the Catholic religion. **868** *(58)*

In reality, the Sacrament of the Altar is called, in the act itself of the consecration of the chalice "mysterium fidei," the mystery of Faith, that is to say the living compendium of the whole Catholic creed. From this, in fact, shines forth the Sun of Justice, Jesus, the one and only mediator between God and man, the bloodless victim of reconciliation between the earth and heaven. In this is the perennial memorial of the sacrifice, offered by Him on Calvary for our salvation. In it He is present as the Head of the Mystical Body, the source of the sacraments that give fecundity and beauty to the spiritual garden of the Church.

Foreseeing the triumph that the disgrace of the Cross would bring on Him, Jesus said one day: "And I, if I be lifted up from the earth, will draw all things to Myself" (a). These words apply well to the Eucharistic Bread, because of the wealth of the heavenly treasure enclosed within it. Yes, the Sacrament of the Altar is also the center of mysterious attraction. **869** *(58)*

The twenty centuries of scientific progress, of art, of culture and of economy, the changes which have come

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869a John 12:32.

about in the political and social field have not diminished the value of the words of Christ: "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you. . . . This is the bread that has come down from heaven. . . . He who eats this bread shall live forever" (b).

Therefore, with the strength of our Faith and with the fervor of our acclamations drowning the confused voices of the people who oppose us—who will never be wanting—and beholding the multitude of the martyrs who derived the secret and the strength of their greatness from the Eucharist, we repeat together to Jesus: "Lord, give us always this bread" because You are the "bread of life" (c).

870 *(46, 62)* Venerable Brethren and beloved Sons. We shall not dwell on illustrating the significance of the fourth request of the Lord's Prayer, chosen as the theme of the congress. But in this solemn hour We wish to stress the triple prerogative of that "daily bread" which the sons of the Church must ask for and await with confident desire, from the providence of the Heavenly Father.

871 *(47)* a) It must above all be a bread of *ours*, that is to say, asked for in the name of all. "The Lord warned in this respect," St. John Chrysostom taught, "in the Pater to raise the prayer to God also in the name of one's brothers. He therefore wishes that the prayers raised to God should not concern only one's individual interests but also those of one's neighbors. By this He wishes to combat enmities and repress arrogance" (a).

872 *(47)* b) It must also be a *substantial* bread, which is tantamount to saying, necessary for our maintenance. And since man is formed by body and immortal spirit, the bread one must ask of God will be not only the "temporal" bread,

869b John 6: 54, 59.
869c John 6:34, 35.
871a St. John Chrys., *P.G.*, 57, 278.

but, as wisely observed by the Eucharistic Doctor St. Thomas, above all the "spiritual" bread, which is God Himself, the truth to contemplate and the goodness to love, and moreover, "the sacramental" bread, that is to say the body of the Savior, the sign and viaticum of eternal life (a).

c) Last and no less important, the third merit of the daily bread is that it be one, that is to say the cause of unity. "In the same way in fact as that body is united to Christ," said St. John Chrysostom, "so are we also united through this bread" (a).

There is no doubt that the Eucharistic Bread is the figure and source of unity in the Mystical Body, either through the minds it enlightens and induces to the profession of the same divine truth or through the wills that it kindles with the same flame of love of God and of one's neighbor—a flame that does not remain concealed within the walls of the domestic home or of the temple but which by its nature tends toward spreading and burning. **873** *(52)*

Oh! If the Eucharist were better understood by Christians, were It more worthily and frequently received, how much greater would be the fruits of concord, peace and spiritual tranquillity derived by the Church and the whole world! How many problems disturbing the minds would be more promptly and efficaciously solved, thanks to the spirit of sincere and perfect brotherhood which checks dangerous undertakings by the individual and protects against compromise with the forces and seductions of the world.

The true Eucharistic devotion leads in fact to loyalty, to honesty, to moral fortitude, even at the price of personal sacrifice for the common good. We do not indeed hesitate to affirm that statesmen and nations are destined to remain at the mercy of natural selfishness and of divisions, unless **874** *(59)*

872a Cf. Comm. in Matt., c. 6.
873a *P.G.*, 61, 200.

they bring their laws into line with the norms of justice and of Christian love of which the Sacrament of the Altar is the real and inexhaustible source. One must not, therefore, see in the Eucharist only the good of the communicating faithful but, as the Angelic Doctor said, "the common spiritual good of the whole Church, substantially present in it" (a).

(*The consecration of Italy to Mary Immaculate.—Prayer to Jesus-Host.*)

MODERN LIFE AND THE LITURGY

All. to the faithful of Rome, October 28, 1959.

(*Anniversary of His Holiness' election.—Fidelity of the Pope to the program expressed in the Lord's Prayer.*)

875 (17, 19) Above all, the name and worship of God. New actions must recall respect and worship of the name to the beauty of its ancient traditions, which also may be suggested by modern life sanctified by evangelical teachings.

(*Ecclesiastical discipline.—The kingdom of Christ.—The will of God.—The search for daily bread.—Pardon from God.—Confidence in deliverance by the Lord from all evil.*)

THE TESTIMONY OF THE LITURGY

Encycl. *Princeps Pastorum,* on the Missions, November 28, 1959.

(*The Popes and the Missions.—The Hierarchy and the local clergy.—The formation of the local clergy.—The laity in the missions.—The duty of the layman to testify to the truth.*)

874a 3 Pars. q. 65, a. 3, ad 1.

Unity in prayer and in the active participation in the **876** celebration of the divine mysteries in the Church's liturgy *(7)* contributes in an especially effective way to the wealth of Christian life of both the individual and the community. It is furthermore a marvelous means of education in that charity which is the distinctive sign of the Christian; a charity that is alien to every social, linguistic and racial discrimination, that stretches its arms and its heart out to all, whether enemies or brothers.

It pleases Us to make the words of Our Predecessor, St. Clement, Roman, on this subject Our own: "When (the Gentiles) hear from us that God says: There is no merit for you if you love those who love you, but there is merit if you love your enemies and those who hate you (a), on hearing these words they admire the very high degree of charity. But when they see that we do not love not only those who hate us but not even those who love us, they laugh at us and the name (of God) is cursed" (b). The greatest missionary, St. Paul, writing to the Romans at the time when he was about to evangelize the Far West, exhorted them to "love without pretense," (c) after having raised a sublime hymn to that virtue without which the Christian is nothing (d).

(*Directives for the lay apostolate in the missions.—Conclusion.*)

876a Luke 6:32-35.
876b Funk, *Patres Apostolici*, I, p. 201.
876c Rom. 13:9.
876d 1 Cor. 13:2.

THE EUCHARIST, APPEAL TO DISSENTERS

Letter to the German Bishops, November 29, 1959.

(*The showing of the Holy Tunic of Treves.—The forthcoming Eucharistic Congress in Munich.—Devotion to the Holy Eucharist.*)

877 (52) But this sublime Sacrament—by which we are united to Christ, who becomes our nourishment—because it is mysteriously both the sign and the cause of the Church's unity, will, like a flag unfurled, invite those very far from the bosom of the Church and deprived of the heavenly Bread to cross the threshold of their maternal home.

(*The Ecumenical Council.—The Diaspora.—The Apostolate to non-Catholics.—Final Exhortation.*)

THE LATIN-FRENCH READER

Letter of the Secretary of State to His Excellency, Bishop Martin, January 11, 1960.

(*The new Latin-French reader.*)

878 (19) Thanks to this arrangement of the texts, thus carefully translated and edited, public reading of the Epistles and Gospels (on Sundays and holydays in the churches of France) may be achieved, with assurance of clarity and uniformity. The faithful will therefore be in a position to unite themselves more closely to the liturgical celebration of Holy Mass.

His Holiness cannot but rejoice at this very timely undertaking (and congratulate those who brought it to a happy conclusion). One of our common Father's greatest concerns on the pastoral level, in fact, is to see all his sons and daughters participating in an ever more lively and active manner in the life of the Church, and especially in the essential act of worship which she renders to God—the Sacrifice of the altar.

His Holiness expresses a fatherly wish that the use of the Reader may produce among the Christian people the beneficial results that the French Bishops rightly expect. With these sentiments, he sends you together with warmest best wishes, a special Apostolic Blessing.

CHRIST'S TESTAMENT OF LOVE

All. to the Roman Synod, January 25, 1960.

(*The priest, a person consecrated for a holy ministry.—Mediation of the Priest.—His life, therefore, must be holy.—The teachings of the Apostles.—Example for the faithful.—Docility to the Holy Spirit.*)

During one of these mornings, intent as We were in collecting our thoughts that were the object of this first confidential discourse on the consecration and sanctification of our soul and our life, we noted a slight distraction from the spirit seeking the divine act of Jesus. It brought to mind—to put it truly—the consecration of all bishops and of all priests of the world. We had reached the Canon of the Mass. The words, the blessings, the signs of the Cross, the fervor—certainly not seraphic, but humble and sincere—were perfect according to the minute prescriptions of the liturgy. "This is my Body. This is the chalice of my Blood. . . ," with silent pronunciation, continued and concentrated on the slightly raised chalice. All went well. But, oh sweet, oh unforgettable surprise! when there came to Us with special meaning the subsequent words, read in the missal and repeated in slightly louder voice, before the genuflection before the chalice and its elevation for the people to view: "As often as you shall do these things, you shall do them in memory of Me." This is the exact sense of the 879 *(85)* words of St. Luke on this point: "He . . . gave it to them, saying. . . 'do this in remembrance of Me' " (a).

880 (46) Let us formulate together this wish, and this will be one of the souvenirs of the Roman Synod, that the daily celebration of the Holy Mass may continue always fervent and pious on the part of each one of us.

But let us also pray to our guardian angel, who assists us in the sacred rite, that he may move us gently and help us to pronounce the Secret according to the norms of the rubrics, with faith, with gratitude, with tenderness; to pronounce the almost timid and tremulous words which, sealing Jesus' testament of love for us, concentrate the divine reality of His and of our priesthood, and reserve for us the ineffable and perennial joys of this and the life to come. "As often as you shall do these things, you shall do them in memory of Me." So it is, so be it.

KNOWLEDGE AND THE LITURGY

All. to the Roman Synod, January 26, 1960.

(*Dignity of the priest's life.—His learning: period of formation.*)

881 (82) The knowledge of the Sacred Books, the Old and New Testaments, the writings of the Fathers and of the great masters of philosophy and theology, principally (St. Thomas) Aquinas; liturgical science and its application, a really beautiful garden of the most sweet-scented and majestic flowers and trees; and, thirdly, the knowledge and practice of the general legislation of the Code of Canon Law placed at the service of the social order, both internally—this is the diocesan administration—as well as in relations with the outside world, constitute the three sources of doctrine, of discipline and of sanctification. From these emerge the

879a Luke 22:19.

solidly learned and well-balanced minds of the best priests who have become the real and noble servants of the Holy Church and of souls.

(Prudence in biblical studies.—Good judgment in the practice of intellectual sobriety in other branches of learning.)

And let us thank the blessed God, and let us always face reality. The "lex supplicandi" (the law of prayer) offers its bright testimony to the "lex credendi" (law of belief) and, in its turn, canon law represents in the "lex vivendi" (the law of life) the most beautiful and authoritative synthesis of the holy and active Christian and priestly life. **882** *(84)*

(*The heart of the priest: the love of Christ.—The love of the Church.—The love of souls.—Attacks against ecclesiastical celibacy.—The priest's speech: avoiding rash judgments and other abuses.*)

ORDER AND BEAUTY IN CHURCHES

All. to priests of Rome and Lenten preachers, February 20, 1960.

(*Three models of pastoral ministry: St. Bernardine of Siena, St. Anthony, and St. Lawrence Giustiniani—Enlighten souls with doctrine.—Comfort with the word of God.*)

Sadness and desolation are the inseparable companions of those who do not draw hope from above. Sadness is apparent in the eyes and on the face, desolation is in the heart. The suggestion of St. Bernardine is truly singular, and strikes us as unusual, when he says that the word of God has a wonderful consoling effect when it is proclaimed in a church where reigns perfect order and dignity in all that regards the altars, the administration of the Sacraments, and devotion to the Holy Eucharist. **883** *(42)*

This means, therefore, that the word of the preacher, if it is to achieve the effect of harmony and consolation, must be supported by the impression of good order and true beauty given by everything in the church. Whoever speaks, whoever instructs, must be aided by art, by the liturgy, by everything which the Church has in her power to edify and move.

This is how we are made. A sound from the organ, a hymn sung in common, sweet and powerful song, accompanied or illustrated by appropriate words which bring peace—"est in dicendo cantus" (there is a song in words)—all helps to produce the spirit of prayer, charity ready for every test, nobility of manners. These are a precious antidote to the evils of this world.

(*Know the sufferings of others in order to be able to console.—Correct.—Temper severity with fatherly goodness.*)

THE FOUNTAIN OF LIVING WATER

All. to the French Eucharistic Crusade, April 16, 1960.

(*Reflections on Holy Saturday.—The presence of Christ in the world through the Eucharist.*)

884 (51) The Eucharistic Christ is always our Shepherd—*Pastor noster*—no longer suffering, but still hidden from our eyes and at times forgotten even by those who believe in His Real Presence. He is ever the source of living water—*fons aquæ vivæ*,—from which spring treasures of graces, accessible to all; the fountain from which everyone may draw the strength to overcome daily difficulties, the courage to profess his faith firmly, and generosity in loving and serving his neighbor.

When, on the contrary, Eucharistic fervor diminishes or dies out, men withdraw from Christ and then it is very difficult for them to understand one another—love grows cold, sin invades minds and hearts. This is the sad fact of history, the repetition of that which took place—as the liturgy reminded us yesterday—at the death of Jesus: the sun was obscured and the earth covered with darkness. *Tenebræ factæ sunt super universam terram dum crucifissent Jesus*—Darkness covered the whole earth when they crucified Jesus (a).

Dear children, it rests with you, it rests with your beautiful Movement to prevent darkness, on your part, from covering the world. You are the little lamp flickering in front of the altar, reminding those who are distracted, misled, and bewildered of the great and consoling fact of Christ's presence in the Church and in the world—the whole Christ, His Body, His Blood, His soul and His divinity, the spiritual food for our souls and our bodies, the sure Companion of our road, the pledge of the glory that awaits us in Heaven. **885** *(51)*

Reassured by the presence of Christ, we have nothing to fear; taught by Him, nothing is obscure for us; guided by Him, even though our path may be rough, we are not in danger of falling into the abyss.

(*The Congress at Munich.—Bearing witness to the Resurrection.*)

DEVOTION TO THE PRECIOUS BLOOD

Apost. Letter, *Inde a primis*, June 30, 1960.

(*Three devotions: to the Holy Name of Jesus, to the Sacred Heart, and to the Precious Blood.*)

If it is, in fact, of supreme importance that a sound harmony should reign between the Catholic Credo and the liturgical action of the Church, since the law of believing establishes the law of prayer (*lex credendi legem statuat* **886** *(84)*

884a Second response of Good Friday.

supplicandi) (a), and that there never be allowed forms of worship not originating from the very pure sources of true faith, it is also right that a similar harmony should flourish among those devotions considered fundamental and more sanctifying. Likewise, it is right that those devotions which actuate better the economy of universal salvation brought about by the "one mediator between God and man, Himself man, Christ Jesus, Who gave Himself a ransom for all" (b) may hold primacy in esteem and practice over personal and secondary devotions. Moving in this atmosphere of honest faith and sound piety, believers are certain of thinking with the Church, (*sentire cum Ecclesia*), that is to say, of living in the communion of prayer and of the charity of Jesus Christ, founder and supreme priest of that sublime religion which draws from Him, together with its name, all its dignity and worth.

887 (*84*) If We now glance back on the admirable progress that the Catholic Church has made in the field of liturgical piety, in sound accord with the development of its faith in the penetration of divine truths, it is undoubtedly comforting to note that during the centuries closest to Us there have not been wanting on the part of this Apostolic See clear and repeated proofs of consent and encouragement for the three aforementioned devotions, devotions which were practiced from medieval times by many pious souls and which were spread later in various dioceses and religious congregations and orders, but which waited to receive from the Chair of Peter the seal of orthodoxy and approval for the Universal Church.

888 (*84*) It suffices for Us to recall that since the 16th century Our Predecessors enriched with spiritual favors the devotion to the Sacred name of Jesus, of which, in past centuries,

886a Cf. above, N. 538.
886b 1 Tim. 2:5-6.

St. Bernardine of Siena had been the untiring apostle in Italy. It was particularly in honor of the sacred name that the office and the Mass were approved, and later the litanies (a). No less important were the privileges granted by the pontiffs to the worship of the Most Sacred Heart of Jesus, in the admirable propagation of which such a great part was played by the revelations of the Sacred Heart to St. Margaret Mary Alacoque (b). And so great and unanimous was the esteem of the supreme pontiffs for this devotion that it pleased them to illustrate its nature, defend its lawfulness, instill the practice of it with many official acts, which were crowned by three important encyclicals regarding this question: *Annum Sacrum* (c), *Miserentissimus Redemptor* (d), and *Haurietis Aquas* (e).

Devotion to the Most Precious Blood, which the 889 Roman priest St. Caspar del Bufalo promoted admirably *(84)* during the last century, also received the deserved approval and favor of this Apostolic See. It is well to remember, in fact, that by order of Benedict XIV the Mass and the Office in honor of the adorable Blood of the Divine Savior were composed, and that Pius IX, fulfilling a vow made at Gaeta, extended the liturgical feast of the Most Precious Blood to the universal Church (a). Finally, it was Pius XI, of happy memory, who in commemoration of the 19th centenary of the Redemption raised the aforementioned feast to the rank of double of the first class, so that by increasing the liturgical solemnity the devotion itself would be intensified, and so that the fruits of the redeeming Blood would benefit men more copiously.

(*Approval of the Litany of the Most Precious Blood.—Infinite value of Christ's Blood.*)

888a AAS. XVIII, p. 509.
888b Office of the Feast of the Sacred Heart, Fifth Lesson.
888c Acta Leonis, XIX, p. 71.
888d AAS. XX, 165. 888e AAS. XXXVIII, 309.
889a Decr. *Redempti sumus*, August, 1849.

890 And it is all the more decorous and salutary that the
(59) worship of latria, due to the chalice of the Blood of the New Testament, particularly at the time of its elevation in the sacrifice of the Mass, be followed by Communion with that same blood, indissolubly united to the Body of Our Savior in the sacrament of the Eucharist. In union thus with the celebrant priest, the faithful will be able to repeat mentally and truly the words that he pronounces at the time of the Communion: "*Calicem salutaris accipiam et nomen Domini invocabo . . . Sanguinis Domini Nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.*" ("I shall take the chalice of salvation and call upon the name of the Lord. . . . May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen".) In this way the faithful who present themselves worthily for Communion will receive the fruits of Redemption, Resurrection and eternal life more abundantly, which the Blood shed by Christ "who through the Holy Spirit offered Himself" (a) gained for the whole world. And, nourished with the Body and Blood of Christ and made to share in His divine virtue that made legions of martyrs rise, they (the faithful) will go forward to face the daily struggle, sacrifices, and, if necessary, even martyrdom in defense of the virtue and the reign of God, feeling within themselves that ardor of charity that led St. John Chrysostom to exclaim: "We arise from that table like lions spitting fire, having become formidable to the devil, thinking on Him who is our Head and of all the love that He had for us. . . . This Blood, if worthily received, removes the devils from us, calls the angels to us, and even the very Lord of the angels. . . . This Blood which, shed, purifies the whole world. . . . This is the price of the universe and with this Christ redeems the Church. . . . This thought must check our passions. How long will we, in fact, remain attached to this present world? How long will we remain inert: How long

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890a Heb. 9:14.

will we neglect to think of our salvation? Let us reflect upon the gifts which the Lord has deigned to grant us; let us be grateful for them; let us glorify Him not only with faith, but also with good works" (b).

(*Benefits flowing from Devotion to the Precious Blood.*)

REFORM OF THE RUBRICS OF THE BREVIARY AND ROMAN MISSAL

Motu Proprio, "Rubricarum Instructum," July 25, 1960.

The whole of the rubrics, which order and regulate the public worship of the Church, was for the Apostolic See, especially after the Council of Trent, a matter of continuous painstaking defining and ordering. The whole system or rubrics, therefore, has increased because of the numerous corrections, variations and additions, introduced with the passing of time and not always with systematic order and, therefore, not without damage to primitive simplicity and clarity. **891** *(16)*

It was, therefore, not surprising that Our predecessor Pius XII, of happy memory, heeding the numerous requests of bishops, had decided to simplify, at least in some parts, the rubrics of the breviary and of the Roman Missal, which was done by the general decree of the Sacred Congregation of Rites, dated March 23, 1955.

Then the following year, in 1956, while the preparatory studies for the general reform of the liturgy advanced, Our predecessor wished to hear for himself the opinion of the bishops concerning a future liturgical reform of the Roman Breviary. The responses of the bishops were examined attentively and he decided to undertake the question of a general and systematic reform of the rubrics of

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890b *In Joannem,* Homily 41, P.G. 59, 260.

the breviary and of the missal. He entrusted the matter to a special commission of experts to whom had already been consigned the study of the general reform of the liturgy.

We then, after We had followed divine inspiration and decided to convoke an ecumenical council, thought more than once how We might carry out this undertaking of Our predecessor. And, after having examined the matter well, We came to the decision to place before the Fathers of the future council the fundamental principles concerning the liturgical reform and not to delay longer the reform of the rubrics of the breviary and of the Roman Missal.

Therefore, on Our own decision and with sure knowledge, with Our apostolic authority We have decided to approve the body of the rubrics for the breviary and of the Roman Missal prepared by several experts of the Sacred Congregation of Rites and diligently examined by the Pontifical Commission for the General Reform of the Liturgy, and We order what follows:

892 (72) 1. We establish that the new codex of rubrics of the breviary and of the Roman Missal, which is divided into three parts—general rubrics, general rubrics of the Roman Breviary and general rubrics of the Roman Missal—and which Our Sacred Congregation of Rites will promulgate shortly, shall be observed as of January 1 next year, 1961, by all those who follow the Roman Rite. Those who follow another Latin Rite are required to conform themselves both to the new codex of rubrics and to the calendar in all that is not strictly proper to their rite.

2. On the same day, January 1, 1961, the general rubrics of the breviary and of the Roman Missal cease having value, as well as the additions and variations of the rubrics of the breviary and of the Roman Missal according to the norm of the bull, "Divino Afflatu," of Our predecessor St. Pius X, which are actually at the beginning of the same liturgical books. At the same time the general decree of the Sacred Congregation of Rites dated March 23, 1955, on the

simplification of the rubrics, which has been absorbed in the new text of the rubrics, ceases to have value. Also abrogated are the decrees and the replies to doubts by the same Sacred Congregation which are not in harmony with the new edition of the rubrics.

3. Thus, moreover, there are revoked the statutes, privileges, indults and considerations of whatever nature, even if centuries old and worthy of most special or individual mention, which contradict these rubrics.

4. The editors of liturgical books, duly approved and admitted by the Holy See, may prepare new editions of the breviary and the Roman Missal according to the norms of the new codex of rubrics. However, to assure the necessary uniformity of the new editions, the Sacred Congregation of Rites gives the necessary instructions.

5. In the new editions of the breviary and of the missal, omitting the texts of the rubrics (referred to) in No. 2 (above), one inserts the text of the new rubrics in this manner: in the breviary, the general rubrics and the general rubrics of the Roman Missal.

6. Lastly, all those whose duty it is should take care that the calendars and propers both of diocese and of religious (congregations and orders) are revised as quickly as possible according to the norms and the spirit of the new editions of the rubrics and the calendar, and that they are approved by the Sacred Congregation of Rites.

After having established what is above, We hold it fitting to Our apostolic office to add some exhortations.

With the new compilation of the rubrics, on the one hand, all the rubrics of the breviary and the Roman Missal are drawn together in a better form, laid down with clearer order and contained within a single text. On the other hand, modifications are introduced opportunely by which the extension of the Divine Office is somewhat reduced. This was the desire of very many bishops in regard to many priests who every day are more weighed down by pastoral concerns. With paternal spirit We exhort them, therefore, and the others who are required to recite the Divine Office, to do so in a way so that what has been subtracted from the same Divine Office by its abbreviation may be compensated for by a recitation made with greater diligence and devotion. And since, moreover, the readings of the Holy Fathers have been diminished somewhat, We exhort insistently all ecclesiastics to keep in their hands—as text for reading and meditation—the volumes of the Fathers, full of such wisdom and such piety.

TRUTH, PEACE AND HOPE

R. M. to the International Eucharistic Congress in Munich, August 7, 1960.

(*Christian grandeur of Bavaria.*)

893 *(59)* Together, both in vocal harmony and also in the song within the silence of our hearts, let us praise this wonderful sacrament. For from it, as from a source of abundant fruitfulness, virtues and graces flow out to the Church in its earthly combat. For this reason, we think completely appropriate that main theme proposed for your Eucharistic Congress, which is to be developed by careful and practical explanations, namely, the words of the Divine Redeemer in His promise of the Sacrament of the Eucharist: "The bread that I will give is My flesh for the life of the world" (a). For since the Most Holy Eucharist contains the Author of Grace Himself and the highest source of divine life, it strengthens and perfects that life in those who have been reborn by the waters of Holy Baptism. Consequently, it is especially by means of this sacrament that those words spoken of Himself by Christ, the Good Shepherd, find realization: "I am come that they may have life, and have

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893a John 6:51.

it more abundantly" (b). What a marvelous spectacle, then, is revealed to us by the eye of faith as we contemplate this abundant outpouring of the Divine Life upon the human race by means of, and resulting from, the sacrifice of the Mass and sacramental Communion. The riches of this Divine Life are the nourishment, first, of each of the faithful, who thereby feel strengthened and increased within them faith, hope and charity, and other virtues which are linked with those. The same Divine Life nourishes Christian families within whose fold loyalty, mutual love, chastity and filial obedience are carefully and willingly fostered, and from which the attractive fruits of peace and spiritual joy grow to maturity. Human society, also, possesses the same life when Christians, feeding on the bread of angels, are made "the salt of the earth . . . the light of the world" (c) and give to their fellow citizens examples of all the virtues, particularly of social justice and charity. The whole Church likewise possesses it when the contemplation of heavenly truths and the worship of God receive therefrom an impetus, an increase, a defense. And the Church rejoices with a great joy because from that source there is nourished and stimulated the care to be devoted to those who receive the divine call to enter the priesthood or to enroll in the ranks of religious life, with a view to promoting the most holy task of the revelation of the Gospel and brotherly peace. To this, Christ Our Lord invited all who claim the title of Christian when He prayed thus to His Father for His disciples: "that all may be one" (d).

Most justly did the Angelic Doctor declare: "The benefit of this sacrament is noble and universal. Noble, for it effects in us the life of the spirit in the present time, and hereafter, life eternal; universal, because the life it **894** *(59)*

893b John 10:10.
893c Matt. 5:13-14.
893d John 17:21.

confers is not the life of an individual man, but, from its very nature, the life of the whole world" (a).

895 (52, 59) Dearly beloved children, who are present at these Eucharistic gatherings, it is our earnest wish that from that source you may draw strength, you may be enkindled with desire to perform apostolic works: From charity, indeed, the companion of truth, comes true and genuine salvation. "Behold all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled" (a).

The daughter of charity and the work of justice is peace (b). All of you, even as We ourselves, mark with anxiety the size of the cloud of dangers which overhangs the human race, and how the peace of nations is placed in jeopardy. Let us all together strive by the ardor of our prayers to obtain from Jesus Christ, Prince of Peace, that He enlighten the minds of the rulers of states, and, once the darkness of error is dispelled, grant to nations true peace founded on respect for the rights of the Church and of the dignity of man; and finally, that He refresh with the dew of heavenly consolation those now present to Our mind who have been unable to take part in your triumphal celebrations.

Not less salutary a fruit of the mystery of the Eucharist is hope, which softens the bitterness of the present, prepares the way for, and gives confidence in, any good work however difficult. In keeping with the duty of the apostolic office, and as Our particular feelings of good will toward the German people demand, Our special solicitude is directed toward their religious unity and peace. Would that all who are marked out by the name of Christian would direct their steps toward the complete faith of St. Boniface,

894a St. Thomas, *in Joannem*, VI, 52.
895a Isaias 50:11.
895b Cf. Isaias 32:17.

toward the one holy Church: this is the harmony to be desired above all else, harmony most salutary and most fair, harmony in unity of faith.

896 *(59)* We have now expressed Our good wishes and encouragement, and We join to the concert of your voices as you venerate the mystery of the Most Holy Eucharist, Our own voice as a further stimulus, that by Our thus drawing near, the rejoicing in your hearts may be the more pleasing and noble. Divine Redeemer, who for the life of the world doth daily on our altars offer to the Eternal Father the Sacrifice of Thy Body and Blood, protect the human race from dangers of death. Above all, protect men from the death which is especially to be feared, the spiritual death to which innumerable souls are now exposed or by which they are crushed in wretchedness. Grant that more and more we may hunger and thirst after Thee, living in the tabernacle as in a tent set up in the midst of the Church's earthly warfare. Led thus by Thy light and on fire with Thy love, may we pass through the perils of the desert of this world and be able to reach the country which Thou hast promised to the redeemed human race, that is, the state of happiness of everlasting life in heaven.

(*Conclusion.*)

APPENDIX

INSTRUCTION OF THE SACRED CONGREGATION OF RITES ON SACRED MUSIC AND THE SACRED LITURGY (a)

On the subject of sacred music three documents of the highest importance have been issued in our time by the Supreme Pontiffs. They are: the Motu proprio *Tra le sollecitudini* of St. Pius X, November 22, 1903; the apostolic constitution *Divini cultus* of Pius XI of happy memory, December 20, 1928; and the encyclical *Musicæ sacræ disciplina* of the happily reigning Supreme Pontiff Pius XII, December 25, 1955. There have also been other papal documents of lesser moment and decrees of this Sacred Congregation of Rites regulating various matters pertaining to sacred music.

Everyone is aware that sacred music and the sacred liturgy are by their nature so closely linked that it is hardly possible to pass laws or prescribe norms for the one without regard to the other. As a matter of fact, the papal pronouncements and decrees of the Sacred Congregation of Rites just mentioned contain material common to both sacred music and the sacred liturgy.

Liturgical Press translation, copyrighted by the Order of St. Benedict, Inc., Collegeville, Minn., 1958.

(a) Because of the importance of this document and the doctrinal references it contains, we include it in this collection, but in an appendix and without a listing in the indexes.

Previous to his encyclical on sacred music, the Supreme Pontiff Pius XII issued another encyclical of the utmost importance on the sacred liturgy, *Mediator Dei* of November 20, 1947, which admirably explains and interrelates liturgical doctrine and pastoral needs. It has consequently been judged very appropriate to draw together from the above documents the principal points concerning the sacred liturgy, sacred music, and the pastoral effectiveness of both, and to give these points a more precise interpretation in a special instruction. Then what has been set forth in these pronouncements can be more easily and surely applied in actual practice.

For this reason the present instruction has advisedly been prepared with the assistance of experts in sacred music and the Pontifical Commission for the General Restoration of the Liturgy.

The contents of the instruction have been arranged in the following order:

Chapter I: *General Concepts* (nos. 1-10)

Chapter II: *General Norms* (nos. 11-21)

Chapter III: *Special Norms*

1. The principal liturgical services in which sacred music is used
    - A) The Mass
        - a) Some general principles regarding the participation of the faithful (nos. 22-23)
        - b) Participation of the faithful in sung Masses (nos. 24-27)
        - c) Participation of the faithful in low Masses (nos. 28-34)
        - d) The conventual Mass, also called Mass in choir (nos. 35-37)
        - e) The assistance of priests at the holy sacrifice of the Mass, and "synchronized" Masses, as they are called (nos. 38-39)

   B) The Divine Office (nos. 40-46)
   C) Benediction with the Blessed Sacrament (no. 47)

2. Some forms of sacred music
   A) Sacred polyphony (nos. 48-49)
   B) Modern sacred music (no. 50)
   C) Popular religious song (nos. 51-53)
   D) Religious music (nos. 54-55)
3. The books of liturgical chant (nos. 56-59)
4. Musical instruments and bells
   A) Some general principles (no. 60)
   B) The classic organ and similar instruments (nos. 61-67)
   C) Instrumental sacred music (nos. 68-69)
   D) Musical instruments and mechanical devices (nos. 70-73)
   E) The broadcasting and televising of sacred services (nos. 74-79)
   F) Times when the playing of musical instruments is forbidden (nos. 80-85)
   G) Bells (nos. 86-92)
5. The persons with the chief roles in sacred music and the sacred liturgy (nos. 93-103)
6. The fostering of sacred music and the sacred liturgy
   A) General instruction of the clergy and people in sacred music and the sacred liturgy (nos. 104-112)
   B) Public and private schools of sacred music (nos. 113-118)

Beginning, then, with some general concepts (Chapter I), the instruction continues with a statement of general principles regarding the use of sacred music in the liturgy (Chapter II). On this groundwork rests the whole presentation of the subject in Chapter III. In each section of this chapter basic principles are first set down, then the special norms which naturally derive from them.

CHAPTER I

GENERAL CONCEPTS

1. "The sacred liturgy comprises the whole public worship of the Mystical Body of Jesus Christ—of the Head, that is, and His members." (a) "Liturgical services" (*actiones liturgicae*) are therefore those sacred actions which, by institution of Jesus Christ or the Church and in their name, are performed according to the liturgical books approved by the Holy See by persons lawfully deputed for this function, in order to give due worship to God and the saints and blessed (cf. canon 1256). Any other sacred actions, whether performed in church or outside of church, even with a priest present or conducting them, are called "private devotions" (*pia exercitia*).

2. The holy sacrifice of the Mass is an act of public worship offered to God in the name of Christ and the Church, whatever the place or manner of its celebration. The term "private Mass" should therefore be avoided.

3. There are two types of Masses: the "sung" Mass (*Missa in cantu*) and the "low" Mass (*Missa lecta*).

A Mass is called a *sung* Mass if the priest celebrant actually sings the parts which according to the rubrics are to be sung by him; otherwise it is called a low Mass.

A sung Mass is called a solemn Mass (*Missa solemnis*) if it is celebrated with the assistance of sacred ministers. If it is celebrated without sacred ministers, it is called a *high* Mass (*Missa cantata*).

4. The term "sacred music" here includes: a) Gregorian chant, b) sacred polyphony, c) modern sacred music, d) sacred organ music, e) popular religious song, f) religious music.

5. The "Gregorian" chant to be used in liturgical services is the sacred song of the Roman Church. Rever-

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(a) Encyclical *Mediator Dei*. Cf. above, n. 521.

ently and faithfully fostered and developed in an ancient and venerable tradition, and also composed in more recent times according to the patterns of that ancient tradition, this chant is available for liturgical use in various books duly approved by the Holy See. Gregorian chant does not of its nature require the accompaniment of organ or other musical instrument.

6. By "sacred polyphony" is meant measured song originating from the motifs of Gregorian chant and performed in several voices without instrumental accompaniment. It first flourished in the Latin Church in the Middle Ages, then during the second half of the sixteenth century found in Pierluigi da Palestrina (1525-1594) its preeminent exponent. This art is still being cultivated by distinguished masters.

7. "Modern sacred music" is music composed in more recent times, with the advance in musical technique. It is performed in several voices and does not exclude instrumental accompaniment. When intended specifically for liturgical use it should breathe a spirit of devotion and reverence and on this condition has been admitted into the service of the liturgy.

8. "Sacred organ music" is music composed for organ alone. Ever since the pipe organ was perfected as a concert instrument, sacred organ music has been extensively cultivated by celebrated masters and can make a significant contribution toward enhancing the sacred liturgy, provided that it conforms exactly to the laws of sacred music.

9. "Popular religious song" is singing which springs spontaneously from the religious consciousness with which the Creator Himself has endowed the human race. As a result such song is universal, flourishing as it does among all peoples.

Since it is remarkably effective for imbuing the life of the faithful, personal as well as social, with the Christian spirit, it has been widely cultivated in the Church since the very earliest times (a). In our day, too, it can be earnestly recommended as a means of fostering the piety of the faithful and enhancing private devotions. In fact, it can sometimes be permitted even in liturgical services (b).

10. "Religious music" is music which, as a result of either the composer's intention or the theme and purpose of the composition, serves to express and awaken devotion and reverence. Hence "it is a powerful aid to religion" (c). But since it is not intended for divine worship and features a certain lack of reserve, it cannot be allowed in liturgical services.

CHAPTER II
GENERAL NORMS

11. This instruction is binding on all the Rites of the Latin Church. Therefore, what is said of *Gregorian* chant applies also to the liturgical chant proper to other Latin Rites, if they have a chant of their own.

In this instruction the term "sacred music" sometimes means "singing *and* the playing of musical instruments," sometimes only "the playing of instruments," as can easily be inferred from the context.

The term "church" ordinarily applies to any "sacred place," that is to say: a church in the strict sense, a public, a semipublic, or a private oratory (cf. can. 1154, 1161, 1188)—unless it is clear from the context that there is question only of churches in the strict sense.

12. Liturgical services must be carried out according to the liturgical books duly approved by the Apostolic See either for the universal Church or for some particu-

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(a) Cf. Eph. 5:18-20; Col. 3:16.
(b) Encyclical *Musicæ sacræ disciplina*. Cf. above, n. 773.
(c) *Ibid.*

lar church or religious institute (cf. can. 1257). Private devotions are conducted according to local or community customs and traditions as approved by the competent ecclesiastical authority (cf. can. 1259).

It is unlawful to combine liturgical services and private devotions. But if circumstances so require, the devotions should either precede or follow the liturgical services.

13. a) Latin is the language of liturgical services unless the general or particular liturgical books just mentioned (a) explicitly permit another language for certain liturgical services. Excepted also are the instances mentioned below.

b) In the celebration of sung liturgical services no liturgical text may be sung in word-for-word vernacular translation (b) except by particular concession.

c) Particular exceptions to the law requiring the exclusive use of Latin in liturgical services, which have been granted by the Holy See, remain in effect. But without authorization from the Holy See they may not be given a broader interpretation or transferred to other regions.

d) Any language suitable for the faithful may be used for private devotions.

14. a) In *sung* Masses Latin must be used exclusively, not only by the priest celebrant and ministers, but also by the choir and faithful.

"However, where a centenary or immemorial custom permits the inclusion of some popular hymns in the vernacular at the solemn eucharistic Sacrifice (that is, at sung Masses) after the sacred words of the liturgy have been sung in Latin, local Ordinaries may allow this custom to continue 'if, taking into account the circumstances of the place and the people, they judge that it cannot prudently be eliminated' (can. 5). But the law stating that the liturgical texts themselves may not be sung in the vernacular remains in force" (a).

(a) "General" and "particular" are here used technically in the sense explained above in the first paragraph of no. 12. A similar use of "particular" occurs below in no. 13b and c.—Ed.

(b) Motu proprio *Tra le sollecitudini*. Cf. above, n. 299, auth. S.R.C. 4121.

b) In *low* Masses the priest celebrant, his server, and the faithful who take a *direct* part in the liturgical service with the celebrant—that is, who say aloud those parts of the Mass which belong to them (cf. no. 31)—must use Latin exclusively.

But if besides this *direct* participation in the liturgy the faithful wish to add certain prayers or popular hymns according to local custom, this can be done also in the vernacular.

c) It is strictly forbidden either for all the faithful or for a commentator to say aloud with the priest celebrant parts of the *Proper, Ordinary,* and *Canon of the Mass* in Latin or in word-for-word translation, except for the parts that shall be enumerated in no. 31.

It is desirable, however, that during low Mass on Sundays and feastdays a lector read the Gospel and also the Epistle in the vernacular for the benefit of the faithful.

From the Consecration to the *Pater noster* a holy silence is recommended.

15. In the sacred processions described in the liturgical books, the language prescribed or permitted in these books shall be used. In other processions, which are held as private devotions, the language best suited to the faithful taking part in them can be employed.

16. *Gregorian chant* is the Roman Church's very own sacred song, preeminently so. And for this reason not only may it be used in all liturgical services, but normally it is to be preferred to other kinds of sacred music.

(a) Encyclical *Musicæ sacræ disciplina.* Cf. above, n. 766.

Accordingly:

a) The language of Gregorian chant, inasmuch as it is liturgical chant, is exclusively Latin.

b) Those parts of a liturgical service which according to the rubrics are to be sung by the priest celebrant and by his ministers must without exception be sung with the Gregorian melodies given in the standard editions. Any instrumental accompaniment whatever is forbidden.

Similarly, the choir and people may use only these Gregorian melodies when responding to the chant of the priest or ministers as directed by the rubrics.

c) At sung Masses in places where particular indults permit the priest celebrant, the deacon or subdeacon, or a lector to repeat the text of the Epistle or Lesson and the Gospel publicly in the vernacular after these have been sung in their Gregorian melodies, this is to be done by reading them in a loud, clear voice without any kind of Gregorian chant, authentic or improvised (cf. no. 96e).

17. *Sacred polyphony* may be used in all liturgical services, but only on condition that there is a choir capable of singing it artistically. This form of sacred music is highly appropriate for liturgical services celebrated with greater solemnity and splendor.

18. *Modern sacred music*, too, is permissible in all liturgical services if it truly conforms to the dignity, seriousness, and sacredness of the liturgy and there is a choir capable of singing it artistically.

19. Free use may be made of *popular religious song* in private devotions. But in liturgical services, what has been prescribed above in nos. 13-15 shall be strictly observed.

20. What is known as *religious music* should be entirely excluded from all liturgical services, but can be permitted in private devotions. With regard to concerts in sacred places, the norms given below in nos. 54 and 55 must be observed.

21. Everything which has to be sung either by the priest and his ministers or by the choir or people, according to the prescriptions of the liturgical books, forms an integral part of the sacred liturgy.

Hence:

a) It is strictly forbidden to change in any way the arrangement of the text to be chanted, to alter or to omit words, or to introduce unbecoming repetitions. Even in compositions of sacred polyphony or modern sacred music, each word of the text should be clearly and distinctly audible.

b) For the same reason it is explicitly forbidden to omit from any liturgical service a liturgical text of any kind, either wholly or in part, that is to be sung—unless the contrary is provided for in the rubrics.

c) But if for a reasonable cause—such as an insufficient number of singers, or their inadequate mastery of musical technique, or even at times the length of a particular rite or chant—one or the other liturgical text belonging to the choir cannot be sung according to the notes printed in the liturgical books, the only permissible alternative is this: that the texts be sung in their entirety either on a single note or according to one of the psalm tones, and with organ accompaniment, if this is desired.

CHAPTER III

SPECIAL NORMS

1. The Principal Liturgical Services in Which Sacred Music Is Used

A) THE MASS

a) *Some General Principles Regarding the Participation of the Faithful*

22. By its very nature the Mass requires that all who are present take part in it, each in the way proper to him.

a) This participation should above all be *interior*—consisting in devout attention of mind and the affections of the heart. The faithful thereby "enter into closest union with their High Priest . . . and together with Him and through Him offer (the Sacrifice), surrendering themselves in union with Him" (a).

b) The participation of those present becomes more complete, however, when in addition to this interior attention there is *outward* participation, manifesting itself in outward acts. These include bodily posture (kneeling, standing, sitting), ceremonial gestures, and especially responses, prayers, and singing.

It was this form of participation that the Supreme Pontiff Pius XII was recommending in broad terms when he stated in his encyclical on the sacred liturgy, *Mediator Dei*:

"They are deserving of warm commendation who strive to make the liturgy even outwardly a sacred action in which all who are present really take part. This can be accomplished in several ways. In conformity with the sacred rites the entire congregation may either answer the words of the priest in an orderly manner or sing hymns appropriate to the different parts of the Sacrifice, or they may do both. Or again, at the solemn Eucharistic Sacrifice they may join their voices in responding to the prayers of the minister of Jesus Christ and also sing the liturgical chants together" (b).

It is to this harmonious participation that the papal documents are referring when they treat of "active participation" (c). The outstanding exemplar of this is found in the priest celebrant and his ministers as they worship at the altar with the requisite interior piety and an exact observance of the rubrics and ceremonies.

(a) Encyclical *Mediator Dei*. Cf. above n. 562.
(b) Cf. above n. 578.
(c) Encyclical *Mediator Dei*. Cf. above, nos. 562-581.

c) Complete active participation is only achieved when *sacramental* participation is included. By this means the faithful who are present take part not only by spiritual desire but also by sacramental reception of the Eucharist, thereby deriving richer benefit from this most holy Sacrifice" (a).

d) Now since intelligent and active participation on the part of the faithful cannot be realized unless they receive adequate instruction, it is useful to recall the wise law enacted by the Fathers of the Council of Trent, which stated: "The holy Council commands pastors and all who are entrusted with the care of souls that during the celebration of Mass [that is, in the homily following the Gospel or "when the Christian people are receiving catechetical instruction"] they should frequently comment on one of the texts of the Mass either personally or through others and in addition explain some mystery of this holy Sacrifice, especially on Sundays and feastdays" (b).

23. The various ways in which the faithful can take an active part in the holy sacrifice of the Mass should be so directed as to remove the danger of any kind of abuse and to accomplish the chief purpose of such participation: namely, more perfect worship of God and the edification of the faithful.

(a) *Council of Trent*, Session 22, chapter 6. Cf. also Encyclical *Mediator Dei* (above, n. 588): "It is very fitting, as in fact the liturgy prescribes, that the people come to holy Communion after the priest has partaken of the divine repast at the altar."

(b) *Council of Trent*, Sess. 22, ch. 8; Encyclical *Musicæ sacræ disciplina*. Cf. above, n. 767.

b) *Participation of the Faithful in Sung Masses*

24. *Solemn Mass* is the nobler form of the eucharistic celebration, for the cumulative solemnity provided by the ceremonies, the ministers and the sacred music more clearly gives evidence of the grandeur of the divine mysteries and prompts the minds of those present to contemplate them devoutly. The goal to be striven for, therefore, is that the faithful regard this form of celebration with the esteem that is its due by participating in it in a suitable manner, as is explained below.

25. The active participation of the faithful in solemn Mass can be realized in three stages or degrees:

a) In the first stage the *liturgical responses* are sung by all the faithful. These are: *Amen; et cum spiritu tuo; Gloria tibi, Domine; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo; Deo gratias.* Every effort is to be made that all the faithful of the entire world are able to chant these liturgical responses.

b) In the second stage all the faithful sing, in addition, parts of the *Ordinary of the Mass*, namely: the *Kyrie eleison; Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei.* Effort must certainly be made that the faithful know how to sing these parts of the Ordinary of the Mass, especially according to the simpler Gregorian melodies. But if they are unable to sing all of them, there is nothing to forbid assigning the simpler parts of the Ordinary, such as the *Kyrie eleison*, *Sanctus-Benedictus*, *Agnus Dei*, to be sung by the faithful, while the *Gloria in excelsis Deo* and *Credo* are sung by the *schola cantorum*.

Moreover, steps must be taken that the faithful throughout the world learn the following easier Gregorian melodies: the *Kyrie eleison*, *Sanctus-Benedictus*, and *Agnus Dei* according to Mass XVI of the Roman Gradual; the *Gloria in excelsis Deo*, together with the *Ite, missa est–Deo gratias*, from Mass XV; and either *Credo I* or *Credo III*. In this way it will be possible to achieve that most highly desirable goal of having the Christian faithful throughout the world manifest their common faith by active participation in the holy sacrifice of the Mass and by common and joyful song (a).

c) In the third stage all present are so well versed in Gregorian chant that they can also sing parts of the *Proper of the Mass.* This full participation in the chant is to be urged especially in religious communities and in seminaries.

26. *High Mass,* too, is deserving of high esteem, for though it lacks the sacred ministers and the full splendor of ceremonial, it is enriched with the beauty of chant and sacred music.

It is desirable that on Sundays and feastdays the parish or principal Mass be sung.

What has been said above in no. 25 about the participation of the faithful in solemn Mass applies in every respect also to high Mass.

27. With regard to sung Masses, the following should furthermore be noted:

a) If the priest with his ministers makes his entrance into church by the longer way, nothing forbids singing first the *Entrance Antiphon* (*antiphona ad Introitum*) *with its verse,* then additional verses of the same psalm. In this case, the Antiphon may be repeated after each verse or after every other verse, and when the celebrant has reached the altar, the psalm is broken off if necessary, the *Gloria Patri* is sung, and in conclusion the Antiphon is repeated.

b) After the *Offertory Antiphon,* it is permissible to sing the ancient Gregorian melodies of the verses which were formerly sung after the Antiphon.

But if the Offertory Antiphon is taken from a psalm, further verses of this psalm may be sung. In this case the Antiphon may be repeated after each verse or after every other verse of the psalm, and when the Offertory itself is completed, the psalm is brought to a close with the *Gloria Patri*, and the Antiphon is repeated. If the Antiphon is not taken from a psalm, then a psalm suited to the day may be chosen. Instead of this, it is also permissible after the completion of the Offertory Antiphon to sing a musical piece in Latin, in keeping with this part of the Mass; but it should not be prolonged beyond the Secret.

(a) Encyclical *Musicæ sacræ disciplina.* Cf. above, n. 765.

c) The *Communion Antiphon* should rightly be sung while the priest celebrant is receiving the holy Eucharist. But when Communion is to be given to the faithful, the singing of the Antiphon should begin while the priest is distributing holy Communion. If the Communion Antiphon is taken from a psalm; it is permissible to sing further verses of this psalm. The Antiphon may then be repeated after each verse or after every other verse; when distribution of Communion is finished the psalm is brought to a close with the *Gloria Patri*, and the Antiphon is repeated. If the Antiphon is not from a psalm, then a psalm suited to the day and to the liturgical service may be chosen.

After completion of the Communion Antiphon it is also permissible, especially if the Communion of the faithful requires a long time, to sing another musical piece in Latin, which is appropriate to the sacred action.

Before coming to holy Communion the faithful may also recite the *Domine, non sum dignus* three times with the priest celebrant.

d) The *Sanctus* and *Benedictus*, if sung in Gregorian chant, should be sung without interruption; otherwise, the *Benedictus* should be placed after the Consecration.

e) While the Consecration is taking place, all singing must cease, and, where the custom exists, also the playing of the organ and of any other musical instrument.

f) After the Consecration a holy silence is recommended until the *Pater noster* unless the *Benedictus* is still to be sung.

g) While the priest celebrant is blessing the faithful at the end of Mass, the organ should remain silent; the celebrant on his part ought to pronounce the words of the blessing in such a way that they can be understood by all the faithful.

c) *Participation of the Faithful in Low Masses*

28. In the case of low Mass too, let special care be taken that the faithful are present "not as strangers or as mute spectators" (a), but that they exercise the kind of participation which is required by so great a mystery and which yields most abundant fruit.

29. A first way the faithful can participate in low Mass is when they each *on their own initiative* exercise participation, either interior, that is, by devout attention to the more important parts of the Mass, or outward, according to various approved local customs.

Deserving of special praise in this matter are those who by the use of a small missal suited to their understanding pray with the priest in the very words of the Church. All are not equally capable, however, of understanding correctly the liturgical rites and formulas; moreover spiritual needs are not the same in all, nor do they remain the same in a given individual at all times. Another method of participation more suitable or easier for them is available: "They may meditate devoutly on the mysteries of Jesus Christ, or perform other devotional exercises and say other prayers which, though differing externally from the sacred rites, are still essentially in harmony with them" (b).

It is to be noted, moreover, that if anywhere the custom obtains of playing the organ during a low Mass in which the faithful do not take part in the Mass either by prayers in common or by song, the practice of playing the organ, harmonium or reed organ, or other musical instrument almost *without interruption* is to be abandoned. These instruments should remain silent:

(a) Apostolic constitution *Divini cultus*. Cf. above, n. 389.
(b) Encyclical *Mediator Dei*. Cf. above, n. 581.

a) After the arrival of the priest celebrant at the altar, until the Offertory;

b) From the first versicles before the Preface until the *Sanctus* inclusive;

c) Where the custom exists, from the Consecration to the *Pater noster;*

d) From the Lord's Prayer to the *Agnus Dei* inclusive; at the *Confiteor* before the Communion of the faithful; while the *Postcommunion* is being said and the Blessing given at the end of Mass.

30. A second form of participation is when the faithful take part in the eucharistic Sacrifice by uniting their voices in *common* prayers and songs. Care must be taken that these prayers and songs are well suited to the respective parts of the Mass, but without disregard of the regulation in no. 14c.

31. A third and more perfect form of participation is achieved when the faithful *respond liturgically* to the priest celebrant, taking part as it were in a dialogue with him, and *saying aloud the parts that belong to them.*

In this more perfect form of participation, four degrees or stages can be distinguished:

a) The first degree, when the faithful make the easier liturgical responses in answer to the priest celebrant: namely, *Amen; Et cum spiritu tuo; Deo gratias; Gloria tibi, Domine; Laus tibi, Christe; Habemus ad Dominum; Dignum et iustum est; Sed libera nos a malo;*

b) The second degree, when the faithful also say the parts which according to the rubrics are to be said by the *server*, and, if holy Communion is distributed during Mass, also the *Confiteor* and the triple *Domine, non sum dignus;*

c) The third degree, when the faithful recite with the priest celebrant parts of the *Ordinary of the Mass* as well, namely: the *Gloria in excelsis Deo; Credo; Sanctus-Benedictus; Agnus Dei;*

d) The fourth degree, when the faithful likewise say aloud with the celebrant parts that belong to the *Proper of the Mass*: *Introit; Gradual; Offertory; Communion.* This last degree of participation can be employed with fitting dignity only by more advanced groups well trained for it.

32. In low Masses the entire *Pater noster,* since it is a fitting and ancient prayer of preparation for Communion, may be recited by the faithful together with the priest—but only in Latin, with all adding the *Amen.* In no case may this recitation be in the vernacular.

33. In low Masses, popular religious songs may be sung by the faithful, but only on condition that they are clearly suited to the respective parts of the Mass (cf. no. 14b).

34. The priest celebrant, in pronouncing all those parts which according to the rubrics he must say *aloud,* should, especially if the church is large and the congregation numerous, so raise his voice that all the faithful will be able to follow the sacred action properly and conveniently.

d) *The "Conventual" Mass, Also Called Mass "in Choir"*

35. Among the liturgical services that excel because of their special dignity, the "conventual" Mass, or Mass "in choir" must rightly be included: that is, the Mass which is to be celebrated daily in conjunction with the Divine Office by those whom the Church's laws oblige to choir service.

For it is the Mass together with the Divine Office which constitutes the sum of all Christian worship—that full praise which is offered daily to almighty God with a solemnity that is also outward and public.

Since however this public and corporate offering of divine worship cannot be carried out daily in every church, it is performed as it were *vicariously* by those who, in virtue of their "choir" obligation, have been deputed for this function. This holds true, above all, of cathedral churches in respect to the diocese as a whole.

When celebrated "in choir," all services should for this reason ordinarily be performed with special dignity and solemnity, that is, embellished with chant and sacred music.

36. The conventual Mass, for the same reason, should rightly be a solemn Mass, or at least a high Mass.

But if dispensation from observing the normal solemnity of Mass "in choir" has been granted by particular laws or special indults, at least the practice of reciting the canonical Hours during the conventual Mass ought in every case to be avoided. It is fitting, rather, that a conventual *low* Mass be celebrated in the manner outlined in no. 31, excluding however any use of the vernacular.

37. The following rules shall also be observed in regard to the conventual Mass:

a) On each day, only one conventual Mass is to be said, and this must correspond to the Office recited in choir, unless the rubrics direct otherwise (cf. *Additiones et Variationes in rubricis Missalis,* tit. I, n. 4). But when there is an obligation, deriving from pious foundations or from some other legitimate cause, to celebrate additional Masses in choir, this obligation remains in force.

b) The conventual Mass follows the rules of sung or low Mass.

c) The conventual Mass is to be said after Terce, unless the superior of the community for a serious reason decides that it should be said after Sext or None.

d) Conventual Masses "outside of choir," which hitherto were occasionally prescribed by the rubrics, are abolished.

e) *The Assistance of Priests at the Holy Sacrifice of the Mass, and "Synchronized" Masses, As They Are Called*

38. It is true that in the Latin Church sacramental concelebration is restricted by law to specifically stated cases. Moreover, the Supreme Sacred Congregation of the Holy Office in its response of May 23, 1957 (a), declared invalid the concelebration of the sacrifice of the Mass by priests who, whatever their intention may be and even though they wear the sacred vestments, do not pronounce the words of consecration. Nevertheless when a number of priests are gathered on the occasion of meetings, it is not forbidden "for only one of them to perform the sacred rite and for the others (whether all or many) to be present at this one Sacrifice and during it receive holy Communion from the hand of the celebrant." However, this may be done only "for a just and reasonable cause and provided the Bishop has not ruled otherwise in order to avoid astonishment on the part of the faithful"; nor may it be done if motivated by the error pointed out by the Supreme Pontiff Pius XII, namely, that the celebration of one Mass at which a hundred priests devoutly assist is the equal of a hundred Masses celebrated by a hundred priests (b).

39. So-called "synchronized Masses," however are forbidden. By this term is meant the unusual method of celebrating Mass in which two or more priests, on one or more altars, celebrate Mass simultaneously in such a way that all their actions and all their words are pronounced at one and the same time. Use is even made of

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(a) AAS 49 (1957) 370.

(b) Addresses of the Supreme Pontiff Pius XII to their Eminences the Cardinals and their Excellencies the Bishops and Archbishops, November 2, 1954 (Cf. above n. 725); and to those who attended the International Congress of Pastoral Liturgy at Assisi, September 22, 1956 (Cf. above, nos. 708-809).

modern mechanisms, particularly if the number of priests thus celebrating is large, the better to insure this absolute uniformity or "synchronization."

B) THE DIVINE OFFICE

40. The Divine Office is performed either "in choir," or "in common," or "alone."

The term "in choir" is used when the Divine Office is performed by a community obliged to choir service by Church laws; the term "in common," when it is said by a community not bound to choir. But however performed, whether "in choir," or "in common," or "alone," the Divine Office, if said by persons deputed by Church laws to pray the Office, must always be regarded as an act of *public* worship offered to God in the name of the Church.

41. The Divine Office is by its very nature composed to be performed by mutually alternating voices; some parts, in fact, actually presuppose the use of song.

42. It follows that celebration of the Divine Office "in choir" must be retained and promoted. Its performance "in common," as well as the singing of at least part of the Office, is earnestly recommended insofar as circumstances of place, time and persons allow.

43. The recitation of the psalms "in choir" or "in common," whether in Gregorian chant or without singing, should be done in a grave and fitting manner, observing the proper tones, the appropriate pauses, and an exact uniformity of pace.

44. If the psalms occurring in a canonical Hour are to be sung, this shall be done at least partly according to the Gregorian tones, either in alternate psalms or in alternate verses of the same psalm.

45. The ancient and venerable custom of singing Vespers with the people on Sundays and feastdays according

to the rubrics should, where observed, be retained; where it does not exist, it should as far as possible be introduced, at least several times a year.

Local Ordinaries should, moreover, see to it that the singing of Vespers on Sundays and feastdays does not fall into disuse on account of the celebration of evening Mass. For evening Masses, which local Ordinaries may permit "if required by the spiritual good of a sizable number of the faithful" (a), should not be at the expense of liturgical services and private devotions with which the Christian people are accustomed to sanctify holy days.

Hence the custom of singing Vespers or of celebrating other devotions along with Benediction should be retained where it exists, even though evening Mass is celebrated.

46. In clerical seminaries, however, whether diocesan or religious, at least part of the Divine Office ought frequently to be performed in common and, as far as possible, be sung; on Sundays and feastdays, at least Vespers must be sung (cf. can. 1367, 3).

C) BENEDICTION WITH THE MOST BLESSED SACRAMENT

47. Benediction with the Blessed Sacrament is a true liturgical service; hence it must be performed as described in the Roman Ritual, Title X, Ch. V, no. 5.

Wherever another way of imparting Eucharistic Benediction exists by immemorial custom, this form may be retained with permission of the Ordinary; yet it is recommended that the Roman usage of Benediction be prudently given preference.

(a) Apostolic constitution *Christus Dominus*, January 6, 1953 (AAS 45 (1953), 15-24; Instruction of the Supreme Sacred Congregation of the Holy Office, of the same date (*AAS* 45 (1953) 47-51). Motu proprio *Sacram Communionem*, March 19, 1957 (AAS (1957) 177-178).

2. Some Forms of Sacred Music

A) SACRED POLYPHONY

48. Works of sacred polyphony by ancient as well as modern composers shall not be introduced into liturgical services until it has been definitely ascertained that, in their original or adapted form, they correspond fully to the pertinent norms and admonitions given in the encyclical *Musicæ sacræ disciplina* (a). In doubt, the diocesan commission of sacred music is to be consulted.

49. Ancient documents of this music still lying in archives should be diligently searched for and, if necessary, proper provision should be made for their preservation. Their publication in critical editions as well as in editions suitable for liturgical use should be undertaken by experts.

B) MODERN SACRED MUSIC

50. Works of modern sacred music may not be used in liturgical services unless they are composed in conformity with the laws of the liturgy and of sacred music itself, as stipulated in the encyclical *Musicæ sacræ disciplina* (b). Judgment in this matter rests with the diocesan commission of sacred music.

C) POPULAR RELIGIOUS SONG

51. Popular religious song deserves to be most warmly recommended and fostered. Christian life is thereby permeated with religious spirit and the minds of the faithful are raised to higher realities.

Such popular religious song has a part to play in all the festive occasions of Christian life, whether public or of a more personal character, as well as in the burdensome tasks of daily life. Its more noble function however is realized in all private devotions, whether conducted outside of church or in it. Sometimes it is even permitted in liturgical services, according to the norms given in above nos. 13-15.

(a) Cf. above, no. 760-770.
(b) Cf. above, no. 770.

52. In order to attain their purpose, popular religious songs "must be in complete accord with the teaching of the Catholic faith, stating and explaining it correctly. Their vocabulary should be simple, their tunes easy. They should be kept free of pompous and meaningless verbiage. They should be marked with a religious dignity and seriousness, however short and easy they may be" (a). Local Ordinaries should carefully see to it that these rules are observed.

53. All who are properly qualified to do so are encouraged to compile suitable collections of popular religious songs, old as well as new, whether handed down in writing or orally, and to publish them for the use of the faithful, subject to the approval of the local Ordinaries.

D) RELIGIOUS MUSIC

54. Worthy of high esteem and due cultivation is the type of music which, because of its very character, cannot be permitted in liturgical services, yet serves to awaken religious sentiments in its hearers and even furthers the cause of religion. It is therefore rightly and deservedly called *religious* music.

55. The proper places for the performance of such religious music are concert halls, and theaters or convention halls, not churches sacred to the worship of God.

If no music auditorium or other suitable hall is available, and it is judged that a concert of religious music would prove of spiritual benefit to the faithful, the local Ordinary may permit such a concert to take place in a church, providing the following rules are observed:

a) For each such concert, the written permission of the local Ordinary is required;

b) Requests for this permission must be made in writing and should state: the date of the concert, the nature of the compositions, the names of the directors (the organist and the choir director) and the performers;

(a) Encyclical *Musicæ sacræ disciplina*. Cf. Above, No. 773.

c) The local Ordinary may not give permission unless he has consulted the diocesan commission of sacred music and perhaps received the advice also of others competent in the field, and is then fully convinced that the works in question are outstanding not only for genuine artistic value but also for sincere Christian piety; likewise that the persons giving the concert possess the qualities mentioned in nos. 97 and 98.

d) The Blessed Sacrament should be removed from the church in due time and becomingly reserved in some chapel or even in the sacristy. If this cannot be done, the audience should be reminded that the Blessed Sacrament is present in the church, and the rector of the church should carefully see to it that no irreverence to the Sacrament occurs;

e) If admission tickets are to be purchased, or concert programs distributed, this should be done outside the body of the church;

f) Musicians, singers and audience should in their conduct and dress reflect the seriousness obviously due the sanctity of the sacred edifice;

g) As circumstances permit, it is proper that such a concert conclude with some private devotion, or still better, with Benediction of the Blessed Sacrament, in order that the spiritual edification which the concert aimed to promote be crowned as it were by the sacred service.

3. THE BOOKS OF LITURGICAL CHANT

56. The books of liturgical chant for the Roman Church which have been published in standard edition are:

The Roman Gradual, with the *Ordinary of the Mass.*

The Roman Antiphonal for the Day Hours.

The Office of the Dead, of Holy Week, and of Christmas.

57. The Holy See reserves to itself full copyright to all the Gregorian melodies contained in the liturgical books of the Roman Church which it has approved.

58. The decree of the Sacred Congregation of Rites dated August 11, 1905, "An Instruction on the Publication and Approval of Books Containing Gregorian Chant" (a), as well as the subsequent "Declaration Concerning the Publication and Approval of Books Containing Gregorian Liturgical Chant" dated February 14, 1906, (b) remains in force; likewise the decree issued February 24, 1911, treating particular questions about the approval of books containing the chant for "Propers" of certain dioceses and religious institutes (c).

Moreover, the rules issued by the Sacred Congregation of Rites on August 10, 1946, on "Authorization to Publish Liturgical Books" (d) apply also to books of liturgical chant.

59. Hence the *authentic* Gregorian chant is that which appears in the "standard" Vatican editions, or has been approved by the Sacred Congregation of Rites for some particular church or religious institute. Publishers with the necessary authorization are therefore obliged to reproduce it accurately and completely, as regards both the melodies and the texts.

The rhythmical signs, as they are called, which have been introduced into Gregorian chant on private authority, are permitted, provided the nature and arrangement of the notes as given in the Vatican books of liturgical chant are preserved intact.

4. MUSICAL INSTRUMENTS AND BELLS

A) SOME GENERAL PRINCIPLES

60. The following principles concerning the use of musical instruments in the sacred liturgy should be recalled:

(a) *Decr. auth. SRC* 4166.
(b) *Decr. auth. SRC* 4178.
(c) *Decr. auth. SRC* 4260.
(d) AAS 38 (1946) 371-372.

a) In view of the nature, holiness and dignity of the sacred liturgy, the playing of any musical instrument whatever should obviously be of the highest possible excellence. It would therefore be better to forego the use of instruments entirely (whether of the organ alone, or of other instruments), than to play them poorly or unbecomingly. In general, it is better to do something well, however modest, than to attempt something on a grander scale if proper means are lacking.

b) Account must be taken, moreover, of the difference between *sacred* and *secular* music. There are some musical instruments, such as the classic organ, which by their very nature and origin are directly intended for sacred music. Others, such as certain bowed instruments, are easily adapted to liturgical use. But there are other instruments which, by common consent, are so identified with secular music that they simply cannot be adapted to sacred use.

c) Finally, only such musical instruments are permitted in the sacred liturgy which require personal performance on the part of the artist, not those which are operated mechanically or automatically.

B) THE CLASSIC ORGAN AND SIMILAR INSTRUMENTS

61. The principal and solemn liturgical musical instrument of the Latin Church has been and remains the classic organ, or pipe organ.

62. The organ intended for liturgical service, even if small, should be constructed according to the standards of the craft and be equipped with the quality of pipes suitable to sacred use. Before it is put to use it should be duly blessed, and since it is a sacred object, it should receive proper care.

63. Besides the classic organ, the instrument called "harmonium" or reed organ may also be used, provided that its tonal quality and volume are appropriate for sacred use.

64. The simulated organ, commonly called "electronic," may be tolerated temporarily for liturgical services if means for procuring a pipe organ, even a small one, are not available. In each individual case, however, the explicit permission of the local Ordinary is required. Before granting permission, he should consult the diocesan commission of sacred music and other persons expert in this field, whose duty it will be to recommend all possible ways and means to make the particular instrument more suitable for sacred use.

65. The players of the instruments mentioned in nos. 61-64 should be sufficiently skilled in their task to accompany the sacred chants or the musicians, and also to play the organ alone pleasingly. In fact, since it is so often necessary during the liturgical services to play extempore music suited to the various phases of the sacred action, they should possess adequate knowledge and experience of the general principles governing the organ and the sacred music.

Organists should take religious care of the instruments entrusted to them. And whenever they are seated at the organ during sacred services, they should be conscious of the active role they exercise in giving glory to God and in edifying the faithful.

66. The playing of the organ, whether for liturgical services or for private devotions, should be very carefully adapted to the liturgical character of the season or day, to the nature of the rites or devotions themselves as well as to their specific parts.

67. Unless ancient custom or some special reason approved by the local Ordinary recommend otherwise, the organ should be located in the most suitable place near the main altar, but always in such a way that the singers or musicians occupying a raised platform cannot be seen by the faithful in the body of the church.

C) INSTRUMENTAL SACRED MUSIC

68. During liturgical services, particularly on days of greater solemnity, other musical instruments besides the organ may likewise be used, especially the smaller bowed instruments. They may be used either with or without the organ, for an instrumental number or to accompany the singing; but the following stipulations deriving from the principles stated above (no. 60) are to be observed strictly. Namely:

a) That the musical instruments in question are really adaptable to sacred use;

b) The instruments are to be played in such a way—with a seriousness and an almost religious purity—that every suggestion of strident secular music is avoided and the devotion of the faithful is fostered;

c) The director, the organist and the instrumentalists must be well versed in the technique of the instruments and in the laws governing sacred music.

69. Local Ordinaries, with the assistance especially of their diocesan commission of sacred music, should exercise alert supervision so that these rules about the use of instruments in the sacred liturgy are actually observed. If occasion requires, they should not neglect to issue special directives in this matter suited to local conditions and approved customs.

D) MUSICAL INSTRUMENTS AND MECHANICAL DEVICES

70. Musical instruments which according to common opinion and usage are suited only for secular music must be entirely excluded from all liturgical services and private devotions.

71. The use of mechanical instruments and devices—such as the "player" organ, phonograph, radio, tape recorder or wire recorder, and other similar devices—is absolutely forbidden in liturgical services and private devotions, whether these take place inside or outside of

church, even if their use is limited to transmitting sermons or sacred music, or substituting for the singing of the chanters or the faithful or even supporting it.

However, such devices may be used, even in churches, but outside of liturgical services and private devotions, when there is question of listening to the voice of the Supreme Pontiff or the local Ordinary, or the sermons of others; also for instructing the faithful in Christian doctrine, or in sacred chant and popular religious singing; and, finally, for directing and supporting the singing of the people in processions that take place outside of church.

72. Loudspeakers may be used even in liturgical services and private devotions if this is done to amplify the living voice of the priest celebrant or "commentator," or of others who, according to the rubrics or at the request of the rector of the church, may make their voices heard.

73. The use of projectors, especially for moving pictures, with or without sound track, is most strictly forbidden in churches, no matter what its purpose, even if it be for a pious, religious, or benevolent cause.

In constructing or remodelling halls for meetings, and especially for entertainments, near the church or, for lack of any other place, under the church, care must be taken that there is no direct entrance from such halls into the church, and that the noise coming from them does not in any way disturb the holiness and silence of the sacred edifice.

E) THE BROADCASTING AND TELEVISING OF SACRED SERVICES

74. Express permission of the local Ordinary is required for a radio or television broadcast of liturgical services or private devotions, whether these take place inside or outside of church. The Ordinary may not grant such permission unless he previously has assurance:

a) That the singing and sacred music correspond fully to the laws of both the liturgy and sacred music;

b) Furthermore, if there is question of televising a sacred service, that all who have part in it are so well instructed that the celebration may take place in full conformity with the rubrics and with due dignity.

The local Ordinary may grant standing permission for broadcasts to originate regularly from a given church if, after due consideration, he is certain that all the necessary requirements will be faithfully met.

75. So far as possible, television cameras should not be brought into the sanctuary. They may never be placed so close to the altar that they interfere with the sacred rites.

The cameramen and technicians concerned shall conduct themselves with a gravity due the sacred place and rite, so as not to disturb in any way the devotion of those present, especially at those moments that demand utmost recollection.

76. The directives in the preceding number are also to be observed by photographers, and with even greater care, considering the ease with which they and their cameras can move about.

77. The individual rectors of churches must see to it that the rules given in nos. 75-76 are faithfully observed. Local Ordinaries, for their part, may not neglect to issue more specific regulations as circumstances may require.

78. Since a radio broadcast of its nature requires that listeners be able to follow it without interruption, the broadcasting of a Mass will be more effective, especially when there is no "commentator," if the priest celebrant pronounces "in a *slightly* raised voice" the words which according to the rubrics are to be recited "in a *low voice*," and if he pronounces in a "louder voice" whatever is to be said *aloud*. In this way the listeners will readily be able to follow the entire Mass.

79. It is well, finally, to remind the radio and television audience before the broadcast that this manner of hearing or seeing Mass is not sufficient to fulfill the obligation of Mass attendance.

F) TIMES WHEN THE PLAYING OF MUSICAL INSTRUMENTS IS FORBIDDEN

80. The playing of the organ and, all the more, of other instruments constitutes an *embellishment* of the sacred liturgy. Their use should therefore be regulated according to the degree of joy which characterizes the various days or seasons.

81. Accordingly, the playing of the organ and of all other musical instruments is forbidden in all liturgical services, excepting only Benediction with the Blessed Sacrament:

a) During Advent, that is, from the First Vespers of the first Sunday of Advent until None of the Vigil of Christmas;

b) During Lent and Passiontide, that is, from Matins of Ash Wednesday until the hymn *Gloria in excelsis Deo* in the solemn Mass of the Easter Vigil;

c) On the Ember Days of September, if the ferial Office and Mass are celebrated;

d) In all Offices and Masses of the dead.

82. Moreover, the playing of any other instrument but the organ is prohibited on the Sundays of Septuagesima, Sexagesima and Quinquagesima and on the ferial days following these Sundays.

83. The following exceptions, however, are provided for the days and seasons mentioned in the above prohibition.

a) *The playing of the organ and of other instruments* is permitted on holydays of obligation and holidays (except Sundays), as well as on the feasts of the principal patron saint of the place, of the titular day and the dedication anniversary of the local church, and of the titular or founder's day of a religious institute; also if an unusual solemnity occurs;

b) The playing of the *organ* only, or of the *harmonium* or reed organ, is permitted on the third Sunday of Advent and the fourth Sunday of Lent; also on Thursday of Holy Week in the Mass of Chrism, and from the beginning of the solemn evening Mass of the Last Supper until the end of the hymn *Gloria in excelsis Deo*;

c) The playing of the *organ* only, or of the *harmonium* or reed organ, is permitted at Mass and Vespers, but only to support the singing.

Local Ordinaries may determine more precisely the scope of these prohibitions and permissions according to approved local or regional customs.

84. The organ and harmonium shall remain completely silent, and not even be used to support the singing, throughout the Sacred Triduum—that is, from the midnight which begins Holy Thursday until the hymn *Gloria in excelsis Deo* in the solemn Mass of the Easter Vigil—save for the exceptions mentioned above in no. 83b.

The playing of the organ and the harmonium during the Sacred Triduum is forbidden even for private devotions, without any exceptions, and notwithstanding any custom whatever to the contrary.

85. The rectors of churches and others concerned must not fail to give due explanation to the faithful concerning the meaning of this liturgical silence. They should also see to it that on these days and seasons the other liturgical regulations *about not decorating the altars* are likewise observed.

G) BELLS

86. The ringing of bells, a tradition so ancient and highly approved in the Latin Church, should be religiously maintained by all whose responsibility it may be.

87. Church bells may not be used until they have been solemnly consecrated or at least blessed; thereafter, they should receive the care due to sacred objects.

88. Approved customs and the various ways of ringing bells to mark different occasions should be carefully preserved. Local Ordinaries should not fail to collect the pertinent traditional and customary norms, or to prescribe them where they are lacking.

89. Modernizations designed to amplify the sound of the bells themselves or make them easier to ring may be permitted by the local Ordinaries, after consultation with experts. In cases of doubt, the matter should be referred to this Sacred Congregation of Rites.

90. Besides the various customary and approved ways of ringing sacred bells mentioned above in no. 88, some places have special sets of many small bells hanging in a bell tower and ringing out various peals and melodies. This chiming of small bells, commonly known as a carillon (glockenspiel), is altogether excluded from any liturgical use. The small bells designed for such use may not be consecrated or blessed according to the solemn rite in the Roman Pontifical but may receive only a simple blessing.

91. Every effort should be made to furnish all churches as well as public or semipublic oratories with at least one or two bells, even though they be small. But it is strictly forbidden to substitute any kind of machine or instrument in place of sacred bells, in order to counterfeit or amplify a sound of bells mechanically or automatically. Such machines and instruments may be used, however, if employed as a carillon, according to what has been said above.

92. Moreover, the prescriptions of canons, 1169, 1185, and 612 of the Code of Canon Law are to be exactly observed.

5. The Persons with the Chief Roles in Sacred Music and the Sacred Liturgy

93. The *priest celebrant* presides over the entire liturgical service.

All others participate in the liturgical service in the manner proper to each. That is:

a) *Clerics* who are present at a liturgical service in the manner and form prescribed by the rubrics, that is, as clerics, and fill the role of sacred or minor ministers or even take part in the choir or the *schola cantorum,* are *exercising a liturgical ministry which is direct and proper to them.* They do so in virtue of their ordination or their elevation to the clerical state.

b) *The laity also take an active part in the liturgy.* They do so in virtue of the baptismal character which, in the holy sacrifice of the Mass itself, enables them to offer the divine Victim to God the Father with the priest, though in their own way (a).

c) Laity of the male sex, whether boys, young men or adults, if they are appointed by competent ecclesiastical authority for service at the altar or for performing sacred music, and fulfill this office in the manner and form prescribed by the rubrics, are exercising a *liturgical ministry which is direct,* though *delegated.* In the case of singing, this is true only when they form the "choir" or *schola cantorum.*

94. In addition to observing the rubrics accurately, the priest celebrant and the sacred ministers should strive as far as possible to execute the sung parts correctly, distinctly and beautifully.

95. Whenever it is possible to select the persons who are to officiate at a liturgical service, preference should be given to those who are known to have greater singing

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(a) Cf. Encycl. *Mystici Corporis Christi.* Cf. above no. 465. Encycl. *Mediator Dei,* November 20, 1947. Cf. above, nos. 655-570.

ability, especially if there is question of more solemn liturgical services, and of those which have more difficult chant, or are to be broadcast or televised.

96. The active participation of the faithful, especially in holy Mass and in some of the more complex liturgical services, can be more easily achieved with the help of a "commentator." At suitable times he can briefly explain the rites themselves and the prayers and readings of the priest celebrant or the sacred ministers, and direct the external participation of the faithful, that is, their responses, prayers and singing. If a commentator is used, the following rules are to be observed:

a) It is proper that the role of commentator be carried out by a priest or at least a cleric. If none is available, it may be entrusted to a layman of good Christian character who is well instructed in his task. Women, however, may never fill the role of commentator; in case of necessity, it is only permissible for a woman to lead, as it were, the singing and praying of the faithful.

b) If the commentator is a priest or cleric, he should wear a surplice and take his place in the sanctuary or near the Communion rail, or at the lectern or pulpit. If a layman, he should stand in a suitable place in front of the congregation, but not in the sanctuary or in the pulpit.

c) The explanations and directions to be given by the commentator should be prepared in writing; they should be few and clearly to the point, and spoken at fitting times and in a moderate tone of voice; they should never overlap with the prayers of the priest celebrant. In a word, they should in every respect be a help and not a hindrance to the piety of the faithful.

d) In directing the prayers of the faithful, the commentator should bear in mind the regulations given above in no. 14c.

e) Where the Holy See has permitted the vernacular reading of the Epistle and Gospel after the Latin text has been chanted, the commentator may not for this reading substitute for the celebrant, deacon, subdeacon or lector (cf. no. 16c).

f) The commentator should pay attention to the priest celebrant and so accompany the sacred action that it need not be delayed or interrupted, and the entire liturgical service may be carried out with harmony, dignity and devoutness.

97. All who have a part in the sacred music—composers, organists, choir directors, singers, as well as instrumentalists—should above all be outstanding examples of Christian life to the rest of the faithful because of their role as direct or indirect participants in the sacred liturgy.

98. Besides excelling in Christian faith and morals, as mentioned above, these persons must also possess an amount of instruction in the sacred liturgy and sacred music that corresponds to their circumstances and their participation in the liturgy. Specifically:

a) *Authors* or *composers of sacred music* should have a sufficiently thorough knowledge of the sacred liturgy itself in its historical, dogmatic or doctrinal, practical and rubrical aspects; they should know Latin well; finally, they should be intensively schooled in the artistic principles of both sacred and secular music and in the history of music.

b) *Organists* too and *choir directors* should have a sufficiently broad knowledge of the sacred liturgy, and an adequate understanding of Latin; and in every case, they should be so well trained in their particular field that they can carry out their role worthily and competently.

c) *Singers,* boys as well as adults, should be instructed according to their respective capacity in the meaning of the liturgical services and of the texts they are to sing; for then their singing will be inspired by an understanding mind and a loving heart, and be indeed a "reasonable service." They should also be taught to pronounce the Latin words correctly and distinctly. Rectors of churches, and those directly concerned, should exercise careful supervision so that good order and sincere devotion prevail in that area of the church occupied by the singers.

d) *Instrumentalists* who play sacred music should not only be artistically proficient in the use of their respective instruments, but should also know how to conform their use fully to the laws of sacred music. They should be so well instructed in the field of liturgy that they can suitably combine artistic performance with genuine piety.

99. It is highly desirable that cathedral churches and even parish churches and other important churches have their own permanent "choir" or *schola cantorum* which can exercise a true liturgical ministry as explained in article 93a and c.

100. Wherever such a liturgical choir cannot be organized, it is permissible to form a choir of the faithful, either "mixed," or consisting only of women and girls. This choir should have its own place assigned to it outside the sanctuary or Communion rail. The men should be separate from the women or girls in order that anything unbecoming may be scrupulously avoided. Local Ordinaries may not neglect to issue precise regulations in this matter, and the rectors of churches shall be held responsible for their enforcement (a).

101. Organists, choir directors, singers, instrumentalists and others engaged in the service of the Church should, as an ideal, be encouraged to contribute their work for the love of God in a spirit of piety and religion, without financial recompense. Should they be unable to contribute their service gratis, however, Christian justice as well as charity demands that the ecclesiastical superiors give them just remuneration, in conformity with the recognized standards of the respective region and also with the provisions of civil law.

(a) Cf. *Decr. auth. SRC* 3964, 4210, 4231, and the Encycl. *Musicae sacrae disciplina*. Cf. above, no. 779.

102. It is desirable that the local Ordinary, after first consulting the commission of sacred music, issue a statement fixing the scale of remuneration for the various persons mentioned in the previous article, to be observed throughout the diocese.

103. In their case, full and careful provision must also be made for social security. Pertinent civil legislation should be observed where it exists; where it does not, suitable regulations to be made by the local Ordinary should be followed.

6. THE FOSTERING OF SACRED MUSIC AND THE SACRED LITURGY

A) GENERAL INSTRUCTION OF THE CLERGY AND PEOPLE IN SACRED MUSIC AND THE LITURGY

104. Sacred music is linked most intimately with the liturgy; sacred chant, in its turn, belongs wholly to the liturgy (no. 21); while popular religious song is very widely used in private devotions, sometimes even in liturgical services (no. 19). Hence it readily follows that instruction in sacred music is inseparable from instruction in the sacred liturgy: both are part of Christian life, though in varying degree, depending upon the different states of life and ranks among clergy and faithful.

For this reason all should obtain at least some formation in the sacred liturgy and sacred music, suitable to their station.

105. The natural and in fact the primary school of Christian education is the *Christian family* itself. It is here that the small children are led step by step to know and live the Christian faith. The goal to be striven for, then, is that the children according to their age and understanding learn to take part in private devotions and even in liturgical services, especially the sacrifice of the Mass. Furthermore, they should begin to know and love popular religious song, both in the home and in church (cf. above, nos. 9, 51-53).

106. In *schools* commonly called *primary* or *elementary*, the following should be observed:

a) If the schools are conducted by Catholics and are free to set up their own programs, provision must be made for the children in these schools to gain a fuller knowledge of popular and sacred hymns. Above all, they are to receive more thorough instruction, adapted to their understanding, on the holy sacrifice of the Mass and on the manner of taking part in it, and also begin to sing the simpler Gregorian melodies.

b) If the schools are public, and subject to civil laws, local Ordinaries should endeavor to take suitable measures for the necessary education of the children in the sacred liturgy and in sacred chant.

107. The directives given above for primary or elementary schools apply with even greater urgency to what are known as *intermediate* or *secondary* schools, in order that the youth may acquire the maturity necessary to lead a sound social and religious life.

108. The liturgical and musical education described above must be continued and deepened in the *highest schools of letters and sciences,* known as universities. It is of utmost importance that those who have finished their higher studies and are engaged in the serious duties of public life, have achieved a more complete vision of the total Christian life. Therefore all priests entrusted in any way with the care of *university* students should strive to lead them, in theory and in practice, to a deeper understanding of the sacred liturgy and to fuller participation in it. As circumstances allow, let them use for this purpose the forms of holy Mass described in nos. 26 and 31.

109. If some knowledge of the sacred liturgy and of sacred music is required of all the faithful, *young men aspiring to the priesthood* should, it is clear, be given a complete and sound training both in the entire field of

sacred liturgy and sacred chant. Hence everything concerning this matter prescribed by Canon Law (can. 1364, 1, 3; 1365, 2), or determined more precisely by competent authority (cf. especially the apostolic constitution *Divini cultus*, "On Promoting the Liturgy, Gregorian Chant and Sacred Music Ever More Widely," of December 20, 1928) (a), is to be observed in every detail, and obliges in conscience the persons concerned.

110. Religious men and women, too, as well as members of Secular Institutes should from the time of their probation and novitiate be given a graded and thorough formation in both the sacred liturgy and sacred chant.

The necessary steps should be taken, moreover, so that there are competent instructors prepared to teach, direct and accompany sacred chant in religious communities of both men and women, and in the houses dependent on them.

The superiors of these religious communities shall see to it that all the members, not merely select groups, are adequately trained in sacred chant.

111. There are *churches* which *of their very nature* require that the sacred liturgy and sacred music be carried out with special dignity and impressiveness. These are: the principal parish churches, collegiate and cathedral churches, abbey churches or the churches of similar religious houses, and important churches of pilgrimage. Persons attached to these churches, whether clergy, servers or musicians, should apply the greatest care and zeal in order to prepare themselves for carrying out the sacred chant and the liturgical services eminently well.

112. The introduction and accomodation of the sacred liturgy and sacred chant *in foreign mission lands* is a problem of a special nature.

(a) Cf. above, nos. 372-392.

Distinction must be made first of all between peoples possessing a culture of their own, sometimes thousands of years old and very rich, and those still lacking any higher culture.

With this as a premise, some general principles should be borne in mind, namely:

a) Priests who are sent to the foreign missions must have a suitable training in the sacred liturgy and in sacred chant.

b) If the peoples in question have a highly developed musical culture of their own, missionaries should seek to adapt this native music to sacred use, observing due precautions. They should be especially ready to arrange private devotions so that the native faithful can express their religious sentiments in their own vernacular tongue and in a musical idiom suiting the traditions of their race. But they should not forget that even Gregorian melodies can sometimes be sung with ease by the native people, as experience has shown, since the chants so often bear some resemblance to their own songs.

c) On the other hand, if it is a case of less civilized peoples, what has been stated in the preceding paragraph b) has to be accomodated to suit their particular understanding and character. If the family and social life of these peoples is imbued with a deep religious sense, missionaries should be most careful not to extinguish this religious spirit, but rather to rid it of superstition and make it Christian, especially by means of private devotions.

B) PUBLIC AND PRIVATE SCHOOLS OF SACRED MUSIC

113. Pastors and rectors of churches shall carefully see to it that servers—boys, young men, and even adults—are at hand for liturgical services and private devotions; they should be persons of recognized piety, well instructed in the ceremonies, and also adequately trained in sacred and popular religious song.

114. More immediately pertinent to sacred and popular religious song, however, is the "boys' choir," an institution that has been repeatedly praised by the Holy See (a).

It is desirable, indeed, and earnest effort should be made, that every church have its own boys' choir, whose members are thoroughly instructed in the sacred liturgy and especially in the art of singing well and devoutly.

115. It is recommended, furthermore, that every diocese have an institute or school of chant and organ, for the proper training of organists, choir directors, singers and even instrumentalists.

In given instances it will be preferable for a number of dioceses to collaborate in organizing such a school. Pastors and rectors of churches should not fail to direct talented young men to these schools, and to give suitable encouragement to their studies.

116. To be recognized as of capital importance, finally, are the higher schools, or academies, which are established specifically for a more complete training in sacred music. First in rank among these schools is the Pontifical Institute of Sacred Music in Rome, founded by St. Pius X.

It shall be the concern of local Ordinaries to send priests with special talent and love for this art to such schools, and particularly to the Pontifical Institute of Sacred Music in Rome.

117. In addition to the schools established to teach sacred music, many societies have been founded, bearing the name of St. Gregory the Great, St. Cecilia or other saints, which aim to promote sacred music in various ways. The cause of sacred music can derive great benefit from the multiplication of such societies, and from their mutual association on a national or even international scale.

(a) Apost. Const. *Divini Cultus*. Cf. above, no. 786. Encycl. *Musicae sacrae disciplina*. Cf. above, no. 779.

118. Ever since the time of St. Pius X, a special *commission of sacred music* has been called for in every diocese (a). The members of this commission, whether priests or laymen, are to be appointed by the local Ordinary. He should select men who by reason of their knowledge and experience are expert in the various kinds of sacred music.

The Ordinaries of a number of dioceses may, if they desire, establish a joint commission.

Since sacred music is closely bound up with the liturgy, and the latter with sacred art, *commissions of sacred art* (b) and of *sacred liturgy* (c) are likewise to be established in every diocese. These three commissions need not always meet separately; in fact, it is sometimes advisable to have them meet jointly, and by an exchange of opinion try to work out solutions for common problems.

Local Ordinaries shall see to it that these commissions meet frequently, as circumstances may require. It is desirable, moreover, to have the Ordinaries themselves preside at the meetings occasionally.

This Instruction on sacred music and the sacred liturgy was submitted to His Holiness Pope Pius XII by the undersigned Cardinal Prefect of the Sacred Congregation of Rites. His Holiness deigned to approve it in a special way and by his authority to confirm it in its entirety and in all its parts. He commanded that it be promulgated and be conscientiously observed by all whom it concerns.

Anything whatever to the contrary notwithstanding.

Rome, from the office of the Sacred Congregation of Rites, on the feast of St. Pius X, September 3, 1958.

✠ *C. Card. Cicognani,* Prefect
✠ *A. Carinci, Archbp. of Seleucia,* Secretary

(a) Motu proprio *Tra le sollecitudini.* Cf. above, no. 543. *Decr. auth.* SRC 4121.

(b) Circular letter of the Secretariate of State, Sepember 1, 1924, Prot. 34,215.

(c) Encycl. *Mediator Dei,* Cf. above, no. 581.

INDEXES

ABBREVIATIONS

References

Acta: Gregory XVI, Rome 1901.
Pius XI, Buenos-Aires.
Leo XIII, Bruges.

AAS.	*Acta Apostolicæ Sedis*
ASS.	*Acta Santæ Sedis*
Bl.	*Bullarium*
Ft.	*Fontes Juris Canonici*
CD	*Catholic Documents*
CP	*Catholic Priesthood*
CTS	*Catholic Truth Society*
Denz.	*Denzinger*
ESC	*Eucharistic Springtime of the Church*
GP	*Grail Publications, St. Meinrad Archabbey*
LP	*Liturgical Press*
NCWC	*National Catholic Welfare Conference, News Service*
OR	*Osservatore Romano*
TPS	*The Pope Speaks*
VLT	*Vatican Library Translation*

Nature of Documents

All. = Allocution
R.M. = Radio message
Encycl. = Encyclical
Let. = Letter
Apost. Const. = Apostolic Constitution

Numbering of the text

In the margin or in footnotes:

The numbers in heavy print refer to paragraphs of the papal pronouncements.

The numbers in italics, given in parentheses, refer to the divisions of the analytical index, which in turn indicates the parallel texts.

In the indexes:

See the explanation at the head of each index.

ALPHABETICAL INDEX

The numbers in parentheses, refer to the division of the Analytical Index; the numbers in heavy black print refer to the paragraphs of the papal pronouncements.

Accompaniment: *(31)*
Acts, Liturgical: *(43)* ff.
Adoration (in spirit): *(8)*
  –(of the Blessed Sacrament): *(66)*
Advent: *(75)*
Agape: **680**
Agnus Dei: *(69)*
Amen (of the Canon): *(95)*
Anglicans (Ordinations): **160** ff.
Apostles: *(20)*
Apostolate, Liturgical: *(97)*
Archaeologism: **651**, *(17)*
Art, sacred: *(36)*
Asceticism: *(12)*, *(55)*
Assistance (at Mass): *(46)*
Atheism: **661**
Attention: *(72)*
Authority, liturgical: *(85)*

Baius: **261**
Balsam: **108**
Baptism: *(56)*, *(89)*
Basilicas: *(34)*
Bells, small: **239**
Benediction (of the Bl. Sacrament): *(66)*
Bible of the People: **675**
Body, Mystical: *(6)*, *(7)*, *(16)*
Bread: *(93)*
  –unleavened: **337**
Byzantine (rite): **406, 424**

Cantors: *(30)*, *(35)*
Cathedrals: *(34)*
Ceremonies (science of): **647**
Chant: *(25)*, *(74)*, *(97)*
Chapels, Musical: *(35)*
Character: *(87)*, *(89)*, *(91)*
Charity: *(2)*, *(57)*, *(59)*
Charles, St.: **291, 298.**
Chartres: **675**
Children: *(56)*, *(63)*, *(67)*
Chrism: **108, 170**
Christ (object of worship): *(5)*, **620**
  –(Model of Christians): *(9)*
  –(historic): *(57)*, *(76)*
  –(glorious): *(57)*, *(76)*
  –(in the priest): *(87)*
  –(King): *(83)*
  –(Nourishment): *(58)*
Christmas: *(75)*
Church: *(6)*, *(10)*, *(54)*
Churches: *(40)*, *(66)*
Clergy (and Liturgy): *(97)*
Co-Consecrators: *(85)*
Collegiate: *(34)*
Commentaries on the Liturgy: *(97)*
Commissions, diocesan for the Liturgical Apostolate: *(98)*

Commissions
  –for Sacred Art: *(39)*
  –for Chant: *(35)*
Communion: *(49)*, *(60)* ff.
Communion of Saints: **203**, **204**
Communion, spiritual: *(62)*
Communities, Religious: **581**
Community, human (and religion): *(1)*
Compositions, musical: *(23)*, *(30)*
Concelebration: *(48)*, *(88)*, *(91)*, *(92)*.
Confession: *(67)*
  –of devotion: **632**, **633**
Confirmation: *(56)*
Confraternities of the Blessed Sacrament: **461**
Congregation of Rites: *(16)*
Conventuals (Churches): *(34)*
Creation, material: *(99)*
Credo: **233**, **341**
Cross: *(41)*
  –(Sacrifice of–): *(3)*
Customs, local: *(14)*

Dante: **157**
Deceased: *(51)*, **176**, **353**
Devotion: *(2)*, *(84)*
Diaconate: **502** ff.
Discipline: *(16)*
Disobedience: *(3)*
Dispositions (for grace): *(11)*, *(55)*
Doctors: **111**, *(81)*
Dogma: *(84)*

Easter: *(75)*
Epiphany: *(75)*
Episcopate: **470** ff., **502** ff.
Eucharist: *(57)* ff.
Evolution (of the Liturgy): *(16)* ff.
Examination of conscience: **532**, **630**
Exercises, extra-liturgical: *(12)*, *(13)*, *(55)*
Experiences, liturgical: *(84)*
Expiation: *(3)*, *(50)*
Extreme Unction: *(67)*

Faith: *(2)*, *(16)*, *(58)*, *(74)*
Family (Prayer in–): **654**, **663**
Fast, Eucharistic: *(63)*
Feasts: *(79)*, *(83)*
Florence (Council of): **340**
Formalism: *(8)*
Forty Hours: **595**
Foundations of Masses: **288**
Friday, Good: **260**
Furniture of churches: *(40)*

Ghiberti (Door of–): **675**
Glory of God: *(9)*, *(50)*, *(100)*
Grace, state of: *(87)*
Gregorian: *(25)* ff.
Guy d'Arezzo: **378** ff.

Heaven (Liturgy of–): *(99)*
Heretics: *(84)*
Hierarchy: *(85)*
High Priest (Jesus): *(4)*
Historicism: *(54)*
Holy Spirit: *(6)*, *(13)*, *(20)*
  –(Pictures of–): **20**
Homily: *(78)*
Hope: *(2)*, *(59)*
Hours, Canonical: *(70)*

Ignatius, St.: **635**

Immaculate Conception: **538**
Immolation: *(45)*, *(48)*, *(94)* ff.
Imposition of hands: *(85)*
Indelibility (of character): *(87)*
Institute, Biblical: **488**, *(21)*
Institutes: *(35)*
Instrumental (music): *(31)*
Instruments (and conferring of Holy Orders): **500** ff.
Intelligence: *(12)*
Intention, right: **266**
Intentions, Mass: *(52)*, *(93)*
Intercession: *(64)*
Interludes of the organ: *(31)*

Jansenists: *(61)*
Jerome, St.: **482** ff.
Jerusalem (new): **434-436**
Jubilee of 1750: **41** ff.
Just (and divine indwelling): **651**

Laetare Sunday: **105**
Laicism: *(83)*
Lamb, Paschal: **116**
Lamentations of Jeremias: **94**
Language, vernacular: *(19)*, *(29)*
Languages, liturgical: *(18)*
Latin: *(18)*
Lauds: **600**
Lent: *(75)*
Linens, sacred: *(41)*
Life, spiritual: *(59)*
Liturgical Year: *(74)* ff.
Liturgies (and unity of the Church): *(15)*
Liturgy (definition): *(5)*
Luxury of Churches: **44**, **47**
Lyons (Liturgy): **152**

Malachy: *(46)*
"Manecanteries" (Little Singers): **492** ff.
Marriage: *(68)*
Martyrs: **359**
Mary: **627**, **632**, **637**
Mass, conventual: **15**
  —Parish, for men: *(78)*
  —pro populo: *(78)*
  —Sunday: *(78)*
  —without Communion: *(60)*
Meal, sacrificial: **583**
Mediator: *(4)*, *(9)*, *(46)*, *(90)* *(99)*, *(100)*
Meditation: **147**, **532**, **630**
Ministers (Chant of—): *(31)*
Mission of priesthood: *(5)*, *(88)*
Missions: *(52)*
Modifications, liturgical: *(16)*
Monasteries (influence on the office): **600**
Mosaic (worship): **517**, *(99)*
Motets: **74** ff.
Multiplication of loaves: **419** ff.
Music, sacred: *(22)* ff.
  —(reform of—): *(33)* ff.
  —(Pontifical School of—): **391**
Mysteries of the liturgical Year: *(74)*
Mysticism (false): **651**

Nones: **600**
Novenas: **637**
Obedience: *(3)*, *(17)*
Oblation: *(48)*, *(92)*
Odilon, St.: **176**
Offertory: **230**

Office, choral: *(34)*
Office, divine: *(70)*
Old Testament: *(3)*, *(20)*
Oratories, public: **667**
Orders, Holy: *(67)*
Ordinations: *(85)*
Organ: *(31)*, *(32)*
Orvieto: **675**
Our Lady: *(81)*

Painting: **645**
Paleography: *(33)*
Palestrina: **386**
Paraguay: **68, 69**
Participation (active): *(96)*
Participation of the faithful: *(89)*
Pascal Baylon, St.: **174**
Passion: *(75)*
Passions: *(59)*
Passover, Jewish: **678**
Patrimony (national cultural): *(38)*
Peace: *(52)*
Penance: **613, 664, 665**
Pentecost: *(75)*
Perseverance: **112**
Pharisaism: *(8)*
Piety: *(11)*, *(13)*, *(72)*
Polyphony: *(69)* ff.
Powers, liturgical: *(85)* ff.
Practices, insignificant: **641**
Prayers, private: *(12)*
  —public: **10**
Preparation for Mass: **590**
Presence, Real: *(57)*
Priest: *(45)*, *(46)*
Priesthood: *(85)*
  —(matter and form): **500 ff.**
  —of Christ: *(3)*
Processions of the Blessed Sacrament: **595**
Pronunciation: *(19)*, *(30)*
Psalms: *(20)*, *(21)*, *(72)*
  —concerto: **233**

Quietism: **651**

Ratification of the sacrifice by the people: *(93)*
Ravenna: **675**
Realism, artistic: **645,** *(36)*
Recollections: **634**
Reconciliation with God: *(50)*
Redemption: *(3)*, *(4)*, *(43)*, *(55)*, *(99)*
Reform, liturgical: *(17)*
Religion (virtue of—) *(2)*
Relics, unauthentic: **641**
Renewal, liturgical: *(96)*-*(98)*
Request: *(51)*, *(81)*
Reserving of the Blessed Sacrament: *(41)*, *(65)*, *(66)*
Responses to the celebrant: *(27)*, *(93)*
Rites: *(15)*
  —(S. Congregation of—): **545**
Rome: **655**
Rosary: **630**
Rose, golden: *(69)*
  (50) ff.
Rubrics: **647,** *(8)*
Ruthenian (rite): **490 ff.**

Sacramentals: *(69)*
Sacrament, Holy (Confraternities): **213** ff.
Sacraments: *(53)* ff., *(68)*
Sacred Heart: **637**
Sacred (sense of—): *(14)*
Sacrifice of Calvary: *(44)* ff., *(76)*

–Eucharistic: *(44)* ff.,
–(union with–): *(58)* *(89)*
Saints, models of virtues: **624**
Salvation: *(4)*
Sanctification: *(9)*, *(43)*
Sanctity: *(9)*, *(13)*
Sanctoral: *(80)*
Schismatics: *(84)*
School: *(27)*, *(35)*
Schools, primary: *(34)*
Scots: **177**
Scripture, Holy: *(20)*
Sculpture: **645**
Seminaries: *(35)*
Sentiment, religious and sacred art: *(37)*
Septuagesima: *(75)*
Server at Mass: *(47)*
Sext: **600**
Sin, original: *(3)*
Sources, theological: *(84)*
Species, Eucharistic: *(46)*
Statues: *(41)*, *(80)*
Stipends, Mass: **2**, *(93)*
Studies, liturgical: *(17)*
Sunday: *(78)*
Supernatural: *(1)*
Supper, Last: *(46)*, *(85)*
Symbolism, artistic: **645**, *(36)*

Tarcisius, St.: **174**
Teaching (of the Liturgy): *(82)*, *(97)*
–(of chant): *(34)*
Terce: **660**
Tenebrae (Holy Week): **16**
Texts (Comprehension): *(97)*
Texts, liturgical: *(18)* ff.
Thanksgiving: *(50)*, *(64)*
Theatrical (kind of music): *(30)*
Thomas Aquinas, St.: **157**
Tradition of instruments: *(85)*
Triduums: **637**
Trinity (Pictures of–): **27**

Union with God: *(2)*, *(9)*, *(58)*
Unity of the Church: *(52)*, *(60)*
Universal (sense of–): *(14)*

Vespers: **233, 252, 600, 605**
Vessels, sacred: *(40)*
Vestments, liturgical: *(41)*
Viaticum: **522**
Victim: *(45)*, *(94)*
Vigil, Easter: **671**
Vigils: **600**
Virtues, Theological: *(59)*
Visits to the Blessed Sacrament: **595, 630, 632**
Vocations: *(86)*, *(97)*

Water, Holy: **108**
Way of the Cross: **637**
Weeks, liturgical: **650**
Will: *(12)*
Wine: *(93)*
Word Incarnate: *(71)*
Worship, exterior: *(7)*, *(14)*
–interior: *(8)*

ANALYTICAL INDEX

PLAN OF THE ANALYTICAL INDEX

Introduction: Sole Mediator: *(1)-(4).*

I. The Liturgy, public worship of the Mystical Body: *(5)-(13).*
  - Definition of the Liturgy: *(5)-(16).*
  - Internal and external worship: *(7)-(8).*
  - Ends of the Liturgy: *(9)-(10).*
  - Place in Christian life: *(11)-(13).*

II. The elements of external worship: *(14)-(42).*
  - Rites: *(15)-(17).*
  - Texts: *(18)-(21).*
  - Sacred Music: *(22)-(35).*
    - Gregorian Chant: *(25)-(28).*
    - Polyphonic Chant: *(29)-(30).*
    - Instrumental music: *(31)-(32).*
    - Musical reform: *(33)-(35).*
  - Sacred art: *(36)-(42).*

III. Liturgical acts: *(43)-84).*
  - The Holy Sacrifice: *(44)-(52).*
  - The Sacraments: *(53)-(69).*
    - Nature and origin: *(53)-(55).*
    - The seven sacraments: *(56)-(68).*
    - Sacramentals: *(69).*
  - The Divine Office: *(70)-(73).*
  - The Liturgical Year: *(74)-(84).*
    - Liturgical mysteries: *(74)-(77).*
    - Sunday: *(78).*
    - Holydays: *(70).*
    - Liturgy for Saints' Feasts: *(80)-(81).*
    - Didactic role of the Liturgy: *(82)-(84).*

IV. Liturgical powers: *(85)-(98).*
  - The priesthood: *(85)-(88).*
  - Participation of the faithful: *(89)-(98).*

Conclusion: There is but one Liturgy: *(99)-(100).*

ANALYTICAL INDEX

The numbers in italics between parentheses indicate the division of the present Index or refer to the division of the same;

the numbers in bold type refer to the divisions of the Papal document;

the underlined numbers refer to passages of particular importance of the Papal document;

the titles in bold capitals indicate a subject matter treated in several Papal documents already published or still to be published, in a separate volume of the present collection.

INTRODUCTION

SOLE MEDIATOR

(1) — Man's chief duty undoubtedly is to direct himself and his life to God: **516**, **508**, **530**.
God is our indefectible beginning and our last end: **508**, **395**, **516**.
This duty obliges men primarily as individuals: **517**.
The whole community of mankind is bound also by this duty: **517**.
This obligation rests on us in a special way because of our elevation to the supernatural order: **517**.

(2) — Man directs himself to God by paying Him due worship and homage: **516**.
  this means exercising the virtue of religion: **516**, **529**.
The chief act of the virtue of religion is devotion: **529**,
  which causes man to devote himself willingly to all that concerns the worship of God: **529**;
  continual profession of Catholic faith: **537**, **538**;
  exercise of hope and charity: **537**, **538**.
Close union with God is the ideal and essential form of Christian life: **599**, **516**, **532**.

(3) — Original sin turned mankind away from God: **508**.
The work of redemption accomplished by Christ set it once more on the way to God: **508**, **520**.

The sacrifice of Calvary,
prefigured by the Sacrifices of the Old Law: **178**;
expression of total submission to God: **518**;
is the chief act of Redemption: **508**;
procuring total expiation of mankind's sins: **559**;
perfect act of worship: **508, 518**;
of infinite value: **559**.
In it Christ is offered as Head of the human race: **559**,
that He might lead mankind back from disobedience to God's service: **508, 520**.

(4) – Jesus Christ is therefore the sole Mediator between God and men: **508, 396**,
at the same time High Priest and unblemished Victim: **508, 469, 149, 530, 552, 554**.
His whole activity depended closely on this function of mediation: **518, 562**.
Because as sole Mediator, He is the sole source of salvation: **508, 527, 469, 620**.
Nevertheless, the personal cooperation of each individual with the work of Redemption is necessary: **518, 562, 468, 527**.

I – The liturgy, public worship of the mystical body

Definition of the Liturgy

(5) – Christ gave His Church the mandate of continuing His priestly mission: **509, 510**.
This mission she carries on chiefly by the Liturgy: **510, 522, 795-801**,
lavishing upon the faithful the treasures of *depositum fidei* and of *depositum gratiæ:* **796**.
Efficacious means of fulfilling our duties to God: **516, 525, 373**;
the sacred Liturgy is:
an exceedingly sacred action: **372, 648**;
the public prayer of the Lord's Spouse: **532**;
integral worship of the Mystical Body: **521, 397, 525**.
This worship is offered to the Father by Christ, Head of the Church: **521**.

It is also offered by the community of Christ's Faithful to its Founder: 469, 521;
and by Him to the Father: 521, 592, 524.
Public cult and private cult: 355 bis.
cult of latria and of dulia: 355 bis.

(6) – Inspired by the Holy Spirit: 532, 548, 697,
the Liturgy is a sign of Christ's presence in His Church: 397, 519, 520, 521;
and of the union of the Mystical Body with its Head: 469, 521.
The Mystical Body is therefore the true "Temple" where God receives lawful and pleasing worship: 520,
begun by Christ and to be continued without end: 518, 519.
and the Liturgy constitutes a vital function of the entire Church (and not only of one restricted group or of one movement): 355 bis; 408-409; 795.

Internal and External Worship

(7) – The Liturgy must be both external and internal: 523.
External worship is necessary by reason of human nature: 523, 358;
and of the social character of worship: 517, 523.
It manifests the unity of the Mystical Body: 523, 515, 876,
and increases its vitality: 523.

(8) – But internal worship, or adoration in spirit and truth: 128,
is the most important: 524, 128, 112, 603.
Without it, external Liturgy would be only an empty formalism: 127, 524, 631, 148.
It would, therefore, be inaccurate to regard the Liturgy as the merely external element in divine worship: 525;
or to see in it a mere catalogue of rules concerning sacred rites: 525.

Ends of the Liturgy

(9) – In the Liturgy the Church perpetuates the priestly office of mediation, which Christ entrusted to Her: 510, 522.

The Liturgy has, therefore, a twofold end:
  the glory of God: **518, 524, 222, 525, 373;**
  the sanctification of the faithful: **518, 222, 525, 373.**
As no one can worthily honor God without aiming at sanctity: **525,**
  the Church has neglected no circumstances of life for her faithful: **522,**
  to model their souls on Christ: **576, 530, 532, 697;**
  and thus lead them to union with God: **525, 373, 376, 220;**
  the essence of religion is to imitate Him whom you worship: **608.**
The sanctification of the faithful is itself aimed at the principal and last end of the Liturgy: God's glory: **520, 524.**

(10) – All the efficacy of the Liturgy comes from Christ, Head of the Church: **531,**
  either directly: **525,**
  or by the Church's activity united to His: **525;**
Each rite tends towards the edification of the whole Mystical Body: **373, 526, 531.**

Place in Christian Life

(11) – The efficacy of the Liturgy must not underestimate "subjective" or personal devotion: **409, 526, 527, 528, 468.**
To produce its proper effect the Liturgy requires that the soul be rightly disposed: **527.**

(12) – Therefore, it behooves each one to harmonize private devotions and ascetical exercises with official divine worship: **530, 531, 468, 613, 630, 634,**
  by illuminating the intelligence and exciting the will: **529,**
  by performing the spiritual exercises of our state: **532, 634 ff,**
  by facilitating in every way the work of Redemption in us: **527.**
  without narrowness of view or incomprehension regarding the Liturgy: **801.**
We thus take part in the Liturgy with greater profit: **631, 112, 291.**

(13) – The Holy Spirit inspires both divine worship and personal effort: **532, 631.**
His paths are various, but they all lead to sanctity: **635, 639.**
The Sacred Liturgy is the principal and indispensable source of true devotion and sanctity: **220, 376, 525, 532, 697, 698, 799, 821.**
It always works to one's advantage in extra-liturgical exercises: **638,**
the utility of such exercises to be judged according to their efficacy in inculcating a love of and advance in divine worship strictly understood: **636, 638, 528, 641.**
Hence the Liturgy does not exhaust the field of the Church's activities: **799-801.**

II – The elements of external worship

(14) – The Liturgy of the Mass has for its purpose sensibly to express the grandeur of the mystery which takes place: **803.**
The qualities which should be evident in all matters pertaining to Divine Worship are:
sanctity: **223, 640,**
excellence of forms: **223, 249, 640, 714,**
universality: **223, 640.**
This sense of universality springs from the first two qualities: **223.**
It must therefore respect traditions and legitimate local customs: **223, 640.**

1. *Rites*

(15) – Role of their variety, their order and their splendor: **522, 358, 443.**
Need of liturgical training in seminaries: **647.**
The variety of liturgical acts has been manifested from the early era of the Church: **522, 358, 359.**
In the course of ages numerous influences have enriched this variety: **540, 511, 522, 539, 359.**
Catholic unity is compatible with the diversity of liturgies: **158, 406, 143, 147, 151, 337 ff., 418, 424, 490, 515, 640, 856.**

(16) – The Church cannot modify the divine elements of the Liturgy: **539, 540, 372.**
The human elements may be modified: **539, 540, 545, 547, 4, 159.**
These modifications cannot be left to the arbitrary judgment of private persons, even among the clergy: **546.**
They are necessarily subject to the Church's authority: **137, 536, 372, 545, 546, 10, 11, 800.**
The Holy See alone has the right to make liturgical modifications: **125, 139, 144, 152, 153, 326, 355**bis, **375, 491, 513, 545, 546.**
Principal reasons:
  They are closely connected with the integrity of faith: **154, 374-376, 424, 514, 537**ff.
  with the discipline of the Church: **139, 372, 424, 536,**
  with the unity and harmony of the Mystical Body: **546, 517, 424.**
Concern and vigilance of the Holy See in liturgical matters: **822.**
Role of the Sacred Congregation of Rites: **544, 639.**
The Hierarchy gave the principal impulse to the liturgical movement: **347**ff, **793.**
The contribution of the Hierarchy and that of the faithful to the Liturgy represents the collaboration of the members of the self-same organism: **796-800.**
Reasons for the reform of the rubrics by John XXIII: **891.**

(17) – Priests and faithful are obliged to obey the liturgical directives of the Hierarchy: **639, 652.**
  for a cult restored to the beauty of ancient traditions and preserved by the new rules: **875.**
No one may reintroduce ancient rites without permission: **155, 491, 548, 549, 651;**
  no new rite may be established even on the ground that it is more in conformity with liturgies already approved: **130.**
But to go back in mind and heart to the sources of the Sacred Liturgy is most useful and praiseworthy: **548, 820.**

However, it would be a mistake to expect the conversion of our contemporaries solely from liturgical reform: **477.**

2. Texts

(18) – Liturgical texts are established by the Church: **372,**
which reserves their regulation to the Apostolic See alone: **355 bis, 547.**
The language proper to the Roman Church is Latin: **229.**
It is an imposing sign of unity: **547;**
and an effective safeguard against the corruption of true doctrine: **547.**
It is used in contemporary Liturgy: **821.**
However, other legitimate liturgical languages exist: **547, 406.**

(19) – The adoption of the vernacular in quite a number of functions is of great benefit to the faithful: **547.**
But to make such concessions is for the Apostolic See alone: **547, 136, 140;** examples: **855, 878.**
The liturgical text must be always pronounced in such a manner as to be perfectly understood by the faithful: **81, 222, 231, 375.**
Otherwise, it will not attain its proper end: to move souls to true devotion: **81.**

(20) – All Scripture (even the Old Testament) is suited to the present age: **547, 330.**
The Psalms occupy a privileged part in the Liturgy: **328, 481, 512, 604.**
Inspired like the other Books by the Holy Spirit: **328, 481,**
used by Our Lord and the Apostles: **481,**
they are songs of praise: **329, 334.**
Their poetic beauty: **484,**
their doctrinal richness: **484, 604,**
instill into souls the love of every virtue: **330-332, 604.**

(21) – They should embrace all the hours of the Christian day: **604.**
The Church desires the faithful to sing them with ever-increasing knowledge and piety: **607, 512, 487.**

The translation of the Pontifical Biblical Institute: **485-489, 512,**
  was carried out with this end in view, after the several versions: **482-483.**

3. Sacred Music

(22) – Sacred music is an integral part of the solemn Liturgy: **222, 242, 714, 716, 756, 758.**
It has a part in the general end of the Liturgy: the glory of God and the sanctification of the faithful: **222, 714, 744.**
Its end is to add greater effectiveness to the text proposed for the faithful's understanding: **222, 181, 757;**
  and to lift their minds and hearts to God: **603, 714, 756-758.**

(23) – It should have the qualities proper to the Liturgy: **223, 761** ff., cf. no. *(14)*:
  exclusion of everything that renders it profane: **217, 751, 752,**
  either in its composition or execution: **223, 82;**
  to be true art, to have real influence: **223, 181, 745, 752, 764,**
  and offer to God only what is good: **249, 714;**
  to be sufficiently universal that no one, on hearing it, may derive a false impression: **223, 764.**

(24) – To keep these qualities intact, it is necessary:
  to remember the end for which art is admitted to the service of public worship: **218, 251, 222, 753, 754;**
  avoid abuses that come from the very nature of music, from the pleasure of listening to it and from the succeeding changes in tastes: **218;**
  regulate its execution according to the decisions of the Hierarchy: **218, 642.**
History of sacred music: **745-748.**

A) Sacred Chant

"Singing is proper to one who loves": **643.**

Gregorian Chant

(25) – Vocal music in unison is the traditional music of the Roman Church: **51, 120, 224, 225, 237, 384, 387, 642.**

It received the name "Gregorian chant": **51, 254, 379.**

This chant possesses in the highest degree the qualities of true sacred music: **224,**

and has always been regarded the supreme model: **224, 763.**

It has not been borrowed from profane spectacles: **122,**

but follows the line of biblical and ecclesiastical tradition: **122.**

(26) – It occupies an important place in the Liturgy: **225,**

it may be called "the constant auxiliary of holy rites": **181.**

It is absolutely prescribed for some parts of the Liturgy: **224, 642,**

especially for the chant of the ministers: **234;**

and must be executed as it is presented by the Church in the authentic liturgical books: **230, 231.**

Practical rules of composition and execution: **232, 233, 241.**

(27) – Gregorian chant is also proposed to the faithful as belonging to them: **642.**

In great part its use by the people is reviving: **643, 225, 375, 715;**

notably the responses to the celebrant and alternation with the Schola: **389, 643.**

(28) – This chant is a powerful means

of drawing the faithful to Church: **52;**

of their spiritual education: **374;**

of enabling them to take a more active part in the Liturgy: **578, 643, 715;**

of increasing their faith and devotion: **642, 52, 86, 121;**

of manifesting the unity of the liturgical gathering: **383.**

For all these reasons the Church reserves the first

place, among all kinds of sacred music, for Gregorian chant: **224, 52;**
and declares that for worship the human voice, and especially voices in unison, are to be preferred to any instrument: **387, 225.**

POLYPHONIC CHANT

(29) – Classic polyphony occupies second place among the types of sacred music: **385.**
Reasons for its use in liturgical functions: **226, 227, 644, 748, 769.**
Different opinions on the subject by Benedict XIV: **52-69.**
Motets and popular religous hymns may be admitted for the same reasons and according to the prescriptions of the Holy See: **644, 230, 74-78, 765-766.**

(30) – It has always been held as certain:
that the "theatrical" kind must be barred from the Church's chant: **70-73, 228, 644, 749, 750, 770;**
that the words sung must be perfectly intelligible to the faithful: **82, 84, 231;**
that chant must be proportioned to the capacity of the chanters: **243;**
that the more closely a composition approaches in its movement the Gregorian form, the more sacred and liturgical it becomes: **224;**
that the more it departs from it, the less worthy is it of the Church: **224;**
Choice of artists: **754-755.**
Popular religious hymns: **749, 773-775.**

B) Instrumental Music

(31) – The organ is a "church" instrument: **388, 99, 747, 771.**
The organ is permitted for the accompaniment of chant: **237, 388.**
but the organ must confine itself to supporting the chant, and must never dominate or interrupt: **237.**
It must not accompany the chant of ministers: **234.**
In certain circumstances it may be admitted indepently of chant: **388.**

Different opinions given by Benedict XIV on the use of the organ in liturgical functions: **64-65, 88-89.**

(32) – It is necessary to see that the compositions are such as follow the laws of sacred music: **388, 772.**
  and, to that end, request organ manufacturers to refrain from inserting certain stops: **388.**
Other instruments may sometimes be used, **772,**
  but always with the permission of the Ordinary: **237.**
Rules of the *Motu Proprio* of Saint Pius X on these different points: **237-242.**

C) Musical Reform

(33) – As with all that concerns Sacred Liturgy: **372,**
  the supervision of sacred music rests with the ecclesiastical Hierarchy: **372, 648, 218.**
Following Benedict XIV: **41-104, 750,**
  and relying on studies of contemporary paleographic criticism: **253, 181, 224, 384,**
the Supreme Pontiffs
  Saint Pius X, in the *Motu proprio Tra le sollecitudini*: **216-248.**
  Pius XI, in the Constitution *Divini cultus*: **372-392.**
  Pius XII, in the Encyclical *Mediator Dei*: **642,**
    golden jubilee of the *Motu Proprio*: **714** ff.,
    Encyclical *Musicæ sacræ disciplina*: **744, 760,**
have undertaken and encouraged the reform of sacred music: **218, 219, 376, 377, 642, 249-254.**

(34) – This reform will be of great profit in all the regions in which the prescriptions of the Holy See have been effectively enforced: **376, 377, 642, 714, 778, 784.**
Among these prescriptions it is proper to note in particular: the teaching of Gregorian chant and sacred music: **244-247, 381-391, 642, 715, 780, 781, 783,**
teaching which must be given according to the spirit of the Liturgy: **382,**
and beginning, as far as possible, from primary school: **716, 765;**
the obligation, on all those who are bound to the choral office, of a sufficient knowledge of music: **384, 245;**

the restoration of a truly worthy choral office in all the basilicas, cathedrals, colleges and conventual churches: **383, 252;**

(35) – the restoration of the *scholæ cantorum* in all churches, seminaries, and institutes, both regular and secular: **244, 246, 382, 390, 642, 715, 779;**
scholæ which must be composed of groups having the desired qualities: choir master and chanters: **234-236, 384, 291, 715;**
the restoration of "musical chapels" for polyphony: **385, 386, 422;**
the observance of the *Motu Proprio* of Saint Pius X, always in vogue: **714, 744;**
the institution in every diocese of a Commission charged with this reform and possessing effective power: **243, 581, 782;**
the restoration of the chant of non-Roman rites: **768;**
chant in mission countries: **776-777.**

4. *Sacred Art.*

(36) – Art shares an affinity with religion: **655-657, 674, 729-734.**
But it is enriched and ennobled by contact with it: **675, 402, 156, 376, 729-734, 753, 830.**
Christianity balances the genius of the artist between realism and an exaggerated symbolism: **656, 645.**
Under its influence, art leads the faithful to God and is of useful aid to worship: **675, 676, 19, 355** bis.

(37) – In order to be truly "sacred art," art must:
above all, be moral: **493-495, 402;**
never be repugnant to instinctive religious sentiment: **645, 400, 640, 494;**
present an authentic beauty: **156, 641;**
be universal, to signify the unity and catholicity of the Church: **640;**
take into account the needs of the Christian community and the artist's personal taste: **645, 830;**
adapt itself to the exigencies of divine worship: **646, 402, 830;**
be in conformity with the dispositions of Canon Law: **404.**

(38) – In the course of centuries the Church has created a language both artistic and liturgical which is proper to her: **498, 675.**
It is the duty of artists to learn and respect that language: **495, 499.**
Vital art and modern art free from worldly spirit is admitted to our churches: **498, 403,**
In exercising freedom as to ways of expression, different techniques and stylistic tendencies: **496, 753, 754,**
artists must not confuse sacred art with ephemeral modes: **498, 401,**
which are quite other than the authentic artistic and cultural patrimony of every people, patrimony which the Church respects and gladly makes a part of her spiritual unity: **412-414, 227.**
Choice of artists: **754-755, 830.**

(39) – Bishop's duty to watch over sacred art: **404;**
and towards this end to establish a "diocesan Commission" with power to execute their orders: **499, 581,**
to judge works of art according to the very precise dispositions of Canon Law: **499, 497, 218.**

(40) – This control must be exercised notably:
over the building of churches: **646, 141,**
in explaining to architects the nature of those buildings: **667, 157, 216, 217, 598, 699, 701, 702;**
over propriety and good taste in furnishings and sacred vessels: **43-48, 641, 113, 129, 141, 216, 217, 218, 548, 437-443, 713,**

(41) – over the propriety and beauty of liturgical vestments and altar linens: **575, 641, 46, 584, 437-443, 712;**
over the effective representations of the sufferings of Our Lord on the Cross: **548, 40;**
over good taste in statues: **641, 625, 548, 17-39, 26.**
Position of the tabernacle: **817.**

(42) – Every pastor, whatever his rank in the hierarchy, has a real duty regarding these different points: **216, 147, 129, 113, 404.**

The beauty of God's House is one of the first conditions on which Christian spirit may thrive in the parish: **220, 113, 675, 676, 1, 442, 443, 883.**

III.—Liturgical acts

(43) — Christ Jesus, dying on the Cross, bestowed upon His Church the boundless treasure of Redemption without any cooperation on her part: **561.**

But in the distribution of that treasure He shares this work of sanctification with the Church: **561.**

He wills it to arise in a certain manner out of her own labor: **561.**

The Church fulfills that priestly office chiefly:

by means of the Holy Sacrifice, the re-presentation and renewal of the Sacrifice of the Cross;
by means of the Sacraments, the channels of grace;
by the Divine Office, the daily hymn of praise: **510, 652.**

Of these three liturgical acts, the most important is the Holy Sacrifice: **599, 693.**

All three obtain their principal effect *ex opere operato*: **526.**

1. *The Holy Sacrifice.*

(44) — The sacrifice of the Cross and its offering to the Father were the center of Our Lord's thoughts and of His Life: **810.**

The merits of the Sacrifice of the Cross are infinite and of value to all men: **559.**

In order that this Sacrifice may become effective, it is necessary for each member of the human race to get vitally in touch with it: **560, 370.**

The Holy Sacrifice is the instrument par excellence for distributing to believers the merits that flow from the Cross: **561, 177, 178, 182, 652.**

Hence, the sacrifice of Calvary must be repeated until the end of the world in the Sacrifice of the Mass: **149, 370, 429, 453, 660.**

(45) — At Calvary and at the Mass there is the same High Priest and Victim: **429, 552, 553, 554, 863, 864.**

Mass is no mere commemoration of the Sacrifice of the Cross: **552**;
but truly and properly the offering of sacrifice: **552, 510, 212, 194.**
The difference is only in the manner of offering: **149, 510, 552, 554.**
The Eucharistic Sacrifice in no way derogates from the dignity of the Sacrifice of the Cross: on the contrary it is a clear proof of its greatness and necessity: **561, 178, 453, 454.**

(46) – Instituted by Our Lord at the Last Supper: **12, 429, 552, 678, 687**;
the Holy Sacrifice, act of worship par excellence: **660, 693.**
in which Christ especially fulfills the role of Mediator: **469,**
and that of priest and offering: **802**;
is, we may say, the center of the Christian religion and of all liturgical activity: **551, 522, 510, 356, 454, 289, 439**;
it is, as it were, "the soul of the Church": **206, 416.**
The respect and holiness of sacred ministers and those who assist must correspond to its greatness: **2, 575, 209.**
The sacrifice of the Mass, source of personal sanctification for the priest: **863-867, 880.**
according to the prophecy of Malachy: **149,**
must be a pure oblation offered at all times and in all places: **178, 149, 561, 870,**
satisfying an intrinsic necessity of all religions: **178.**
Sacramental significance of the Eucharistic species: **711.**

(47) – The Eucharistic Sacrifice is always offered for the whole Church: **571, 209, 864, 871, 872,**
who unites herself in every Mass to the Sacrifice of Christ: **576, 579, 693,**
even when there is no server: **572**;
however, it is the desire of Holy Mother Church that no priest go to the altar without a server: **572, 670.**

Reasons for which the Church insists on a server at Mass: **670**.

Oblation and Immolation

(48) – The principal action of the Sacrifice of the Mass is the *actio Christi* at the consecration: **803-806**.
The Eucharistic Sacrifice is essentially the unbloody immolation: **584, 856**.
The immolation is mystically signified in the separation of the sacred species and their offering to the Eternal Father: **584**.
This oblation is accomplished by the fact that at the words of consecration Christ is made present on the altar in the state of Victim: **569, 554, 805**.
The priest alone, insofar as he acts in the name of Christ, performs the immolation: **569, 804**.
Conditions required for a true concelebration: **807-809**.
But the oblation, which is primarily performed by the priest, is also shared by the faithful: cf. no. *(92)-(93)*.

(49) – Communion is a sacramental participation in the Eucharistic Sacrifice: **584**.
General Communion of the faithful is not to be regarded as the culminating point of the Sacrifice: **583**.
For the integrity of the Sacrifice, Communion is necessary only for the sacrificing minister: **582, 583, 584**.
But it is to be highly recommended to the faithful: cf. n. *(60)-(61)*.

Fruits of the Eucharistic Sacrifice

(50) – The fruits of the Mass are the same as those of Calvary: **555, 558, 571**:
glorification of the heavenly Father: **555, 211, 178, 725, 735**;
thanksgiving: **556, 725**;
atonement and reconciliation with God: **557, 185, 209, 210, 150, 370, 371, 453, 457, 425, 509, 552, 660, 661, 725**;

(51) – atonement for the deceased: **204, 557, 176, 150, 136, 288, 351-354, 459, 523, 725;**
petition: **558, 112, 150, 204, 212, 429, 459, 664, 725.**

(52) – On the social plane, the Eucharist is the sign and cause of the unity of the Church: **587, 202, 207, 345, 411, 421, 449, 450, 465, 466, 571, 659, 666, 785, 792, 835-836, 857, 873, 877,**
of Christian peace: **150, 183, 191, 200, 201, 417, 421, 450, 663, 665, 666, 719, 720, 721, 737, 895;**
and of the strength of the Church in its missionary endeavors: **204, 408, 410, 719-721, 739.**
Grave harm to society occurs where the Eucharistic cult has diminished: **884-885.**
Application of the fruits of the Eucharistic Sacrifice: **124.**

2. *The Sacraments*

Nature and origin

(53) – The Sacraments are the channels of grace and divine life: **510, 474 ff., 652.**
They were poured out from the Savior's Heart on the day of His death: **518, 560, 462 ff., 786-787.**
Therefore, these seven chief well-springs of salvation occupy the first place in the Liturgy surrounding the Holy Sacrifice: **521, 297, 298, 477.**
The Church asks the faithful to frequent them as often as possible: **696, 654.**
Thanks to them, the Church, our loving Mother, may sanctify all the circumstances of her children's lives: **522, 856.**

(54) – She rejects the Modernists' errors on the origin and nature of the Sacraments: **274-287,**
The Church teaches that these visible and efficacious signs of invisible grace signify the grace that they produce and produce the grace that they signify: **160, 475-480, 502;**
and that Christ is present by His power in these efficacious instruments of sanctification: **520.**

It is from the sacramental itself that the Sacraments principally derive their efficacy: **525** ff., **478, 464.**

The Church, Christ's immaculate Bride, cooperates with this action, but secondarily, inasmuch as she acts in the closest union with her Head: **525.**

(55) – Inasmuch as they are actions of Christ Himself, the Sacraments possess an intrinsic value and distribute the grace of Redemption to the members of the Mystical Body: **527, 464,**

But, in order to have the required efficacy, they must be received with the right dispositions: **527, 560, 561, 268, 478-480.**

Pious works and spiritual exercises contribute to these dispositions: **527-531**, cf. above *(13)*.

The Seven Sacraments

(56) – Errors on the origin of the different Sacraments: **277-287.**

Baptism: its symbolism and effects: **426, 462, 684** ff.

Baptism of children: **179.**

Confirmation: **170, 427, 462.**

(57) – Eucharist:

This sacrament differs from the others because it not only causes grace, but permanently contains the Author of grace Himself: **594.**

The theological doctrine of the Real Presence: **812-814.**

The real presence in the Eucharist: **149, 185, 420,**
- of the body, blood, soul and divinity: **593, 552, 195, 811** ff.,
- of the same historical Christ Who is present in heaven: **596, 618, 619,**
- but in the state of Victim under the separated species: **198** ff., **678,**
- is the testimony of His immense love for men: **149, 183, 421, 688, 736, 786-787.**

(58) – In this sublime mystery of faith: **184, 193, 407, 672, 868-869,**
- Christ gives Himself as nourishment to all the faithful without distinction: **188, 190, 256, 419, 447-449, 587, 693, 703-706, 717.**

The fruits of this sacrament are:
union with Christ: **187, 189, 192, 194, 370, 561, 672, 736-737, 792,**
and union with the Eucharistic sacrifice and its fruits: **185, 586,** *(50).*

(59) – It proves beneficial to the spiritual life: **149, 185, 186, 356, 460, 511, 658, 686, 698, 707-710, 719, 738-739, 826, 832-834, 890, 893-896.**
manifests a greater vitality of the theological virtues:
faith: **193, 215, 407, 409, 417, 420,**
hope: **183, 197, 215, 428, 587, 895,**
charity: **172, 180, 205, 215, 694, 695, 703-710, 895;**
and helps to overcome vice and passion: **196-198, 257, 267, 306, 452, 587, 673, 677, 695, 707-710, 738, 831.**

The Eucharist may be called the center and principal reason for Christian life: **829.**

It renders man more and more conformed to Christ: **835.**

Holy Communion of the faithful

(60) – The faithful should normally approach Holy Communion during the course of the Eucharistic Sacrifice: **588, 208, 255, 431, 584.**
The Liturgy has prescribed and advised this, for, unless there is some reasonable cause to the contrary, everything must be done that may clearly manifest at the altar the living unity of the Mystical Body: **588.**
As no one can disapprove of Masses in which only the priest receives the Eucharistic Communion: **5, 123, 582-584,**
so the faithful share in the fruits of the Sacrifice even when they communicate outside of Mass or with hosts previously consecrated: **586, 588.**

(61) – The fruits of the Sacrifice accrue more abundantly to those who share in it by sacramental Communion during Mass than to those who communicate outside of Mass: **207, 458.**
Participation during Mass must not be refused without lawful reason: **586, 7-9;**

and pastors must do all in their power to facilitate it: **7, 8, 129.**

The Jansenists raised the question on the necessary dispositions for communicating: **258, 306.**

FREQUENT COMMUNION

(62) – The Church wishes and recommends not only frequent Communion: **6, 9, 129, 213, 298, 256-265, 431, 586,**
but daily Communion: **208, 255-257, 265, 270-272, 587, 870,**
by reason of the great fruits it produces in souls: **208, 255, 258, 431, 788-791.**
She desires the faithful to communicate "spiritually" every time they cannot communicate sacramentally: **585, 6.**
The Eucharist and vocations: **823.**

(63) – The Church also recommends, under certain conditions of prudence, the early and frequent Communion of children: **299-325.**
She determined the conditions necessary to receive Holy Communion: **265-269.**
Out of respect for this sacrament, she retains the immemorial custom of the Eucharistic fast, adapting it, however, to conditions of persons and places: **679-683, 825.**
Role of St. Pius X in the return of the use of frequent Communion: **431, 683.**

THANKSGIVING

(64) – Communion should be followed by fitting thanksgiving: **589, 268,**
which normally includes, besides the official thanksgiving that ends the sacrifice: **589,**
a personal colloquy with the Lord: **589, 590,**
according to each one's strength, condition and duties: **268, 589.**
To facilitate that colloquy, the Church inserted in the Missal prayers of private thanksgiving: **590.**
This thanksgiving helps us to do our part in promoting Christ's action in us: **591.**
It permits us to intercede for others: **591;**

and above all to take part in those acts of supreme praise and thanksgiving which Christ offers to the Eternal Father: **592.**

EUCHARISTIC WORSHIP

(65) – The adoration of the Eucharist takes its origin from our faith in the Real Presence: **593, 692, 817.**
It gave rise to the cult of adoration of the Reserved Blessed Sacrament: **594, 669** ff., **355** bis,
distinct from the Holy Sacrifice: **594, 815.**
The Church approves of it and praises it: **594, 595, 632, 172-175, 182, 213, 214, 415, 444, 446, 692, 819,**
and puts one on guard against less esteem for the presence and action of Christ in the tabernacle: **816-817, 819.**
This cult has various forms: **595, 693,**
inspired by the Liturgy and contributing greatly to the living of a truly liturgical life: **595.**

(66) – Eucharistic cult is one of the reasons why the Church insists on churches remaining open to the faithful outside of public functions: **632.**
Benediction of the Blessed Sacrament: **597.**
Multiple adorations, private and public, are echoes of heaven's eternal Liturgy: **328, 423.**
The liturgical movement favors devotion to the Blessed Sacrament in the Tabernacle: **818.**

OTHER SACRAMENTS

(67) – Frequent Confession, even out of devotion, is advised by the Church: **131-135, 462, 632, 633.**
Confession of children: **305, 319.**
Extreme Unction: **283, 462, 522.**
Holy Orders: **463, 563,** and *(85)* ff.

(68) – The sacrament of Matrimony is ordained to give new members to the Church and to educate them in divine worship: **432-436, 463, 476.**
It is the Church's duty to watch over the manner in which the sacraments are administered and their dignity safeguarded: **142.**

SACRAMENTALS

(69) – The sacramentals and their effects: **109-110, 525.**
Examples of the sacramentals:
the Agnus Dei: **108-110**;
the Golden Rose: **105-107.**

3. *Divine Office*

(70) – The tribute of praise daily offered to Almighty God, the Sovereign Good, is one of the functions of the visible priesthood of the Church: **374, 510.**
Thanks to the divine office, it embraces every hour of every day of the liturgical year: **397, 510, 599, 600.**
The "Divine Office", therefore, is the official prayer of the Mystical Body of Jesus Christ: **601.**
The priests, other ministers of the Church and religious are officially appointed by the Church to fulfill the duty of reciting it daily: **601.**
The "Divine Office" is offered to God in the name of all Christians and for their benefit: **601.**

(71) – The Word Incarnate Himself taught us this praise: **602.**
As Head of the Church He continues to offer it and associates with Him all the members: **602, 521.**
Whence the sublime dignity of the Divine Office: **122, 329, 602,**
which, born with the Church, developed until it assumed its present form: **521, 16, 374, 600, 605, 671.**

(72) – This sublime dignity demands a corresponding attention and devotion: **603, 15, 49, 50, 147, 148, 383, 489, 492, 892.**
The spiritual qualities of the office will be aided by a good artistic execution: **383, 148,** and *(22)*;
and by the variety of Psalms and Canonical hours: **328-332, 604.**
It is also necessary to take care that the same Psalms be not repeated too often: **335.**
It is the Church's desire that the Psalter be integrally recited each week: **333-336, 347.**
Benefits of the divine office for the priest and for his apostolate: **859 ff.**

(73) – She desires the revival of the Solemn Divine Office: **383, 605, 15;**
and that the faithful attend and participate in it in large numbers: **605, 607.**
Towards this end, pastors should by various means arouse the devotion of the faithful: **52, 654, 605, 607.**
The most efficacious means are the dignity and decorum with which the liturgical functions are carried out: **52, 605, 374.**

4. Liturgical Year.

Liturgical Mysteries.

(74) – Divine worship revolves chiefly about the Person of Jesus Christ, considered in the mysteries of His humiliation, His redemptive work, and His triumph: **608.**
The Sacred Liturgy seeks to make the faithful share in these mysteries by contemplation and imitation: **608,** by sanctifying each season of the church year: **397, 599.**
For what the voice sings, the heart must believe; what the mind believes passes into private and public conduct: **609, 617, 398, 399.**

(75) – Advent: **610.**
Christmas: **611.**
Epiphany: **612.**
Septuagesima: **613.**
Lent: **613.**
Laetare Sunday: **105-107.**
Passion and Holy Week: **614, 740-743, 838-853.**
Easter: **615, 114.**
Pentecost: **616, 690, 691.**
The Liturgy of *Corpus Christi*: **854.**

(76) – It is the same Christ and Lord Who presents Himself to us in these various mysteries: **618, 619.**
It is wrong to think that by celebrating the mysteries of His suffering we take away from the glorious Christ: **618, 619.**
The Sacred Liturgy puts Christ before us whole and entire, in all the phases of His life: **620.**

If it emphasizes the Passion, it is because the Passion is the principal source of our salvation and the center of our worship: **620.**

(77) – The mysteries of the Liturgical year are no cold and lifeless representations of past events: **621, 743.**
They are excellent models of Christian perfection: **621,** and cannot be adequately compensated for by pious practices: **743.**
The mysteries of Christ's life live on in their effects in us, since each of them is, according to its nature and in its own way, the cause of our salvation: **621.**
But the prayers of the Church and the activity of our will also cooperate towards our salvation: **622.**

Sunday

(78) – It is the day of the week set aside and consecrated to God: **606, 689.**
Its sanctification: **129, 507, 606, 702.**
The precept of Sunday Mass: **456.**
Homily at Sunday Mass: **430, 521.**
Parish Mass for men: **662-666.**
Sunday Mass *pro populo*: **430, 13, 14.**

Holy days.

(79) – Their sanctification: **3, 39, 129.**
Their number must not be such as to make their observance impossible: **125, 126.**
The Holy See alone has the right to transfer or suppress them: **546, 326, 327.**

Liturgy for Saints' Feasts

(80) – It occupies a lower place than that of the Church's Seasons: **623.**
The Church necessarily watches that it does not displace the liturgy of the Seasons: **333** ff.
The aim of the Church is to set models of sanctity before the faithful so that they may imitate the virtues of Jesus Christ: **623-624, 150, 171, 359.**
This is also the reason for the "veneration of images": **625** and *(36-42)*.

(81) – The faithful also honor the Saints in order to beg their help: **626.**
Reason for special kind of honor given to Our Lady and its effects: **627, 150, 360, 632.**
The veneration of the Doctors: **111.**

Didactic role of the Liturgy

(82) – The mysteries of the liturgical year, the texts, the melodies and ceremonies that accompany them are the best teaching that the Church can give to the faithful: **357** ff., **11, 154, 163, 373, 537, 540, 796, 800, 881.**
The Liturgy instructs all the faithful, pronouncements of the magisterium reach only a few: **357, 389, 541,** *(36)* ff.

(83) – This teaching produces a particular effect through yearly repetition: **357.**
The Church combats errors through appropriate feasts: **360, 524.**
Example of the feast of the Kingship of Christ which combats secularism: **363.**

(84) – Development of dogmatic formulas and the Liturgy are parallel and closely connected: **540, 11, 154, 373, 514, 537, 887, 889.**
The Liturgy may furnish valuable arguments for the elaboration of dogmatical definitions: **538.**
But the rule of faith determines the rule of prayer: **538, 882, 886.**
The Liturgy therefore constitutes an authentic "theological source": **538,**
and may rightly be called the "law of prayer": **375.**
The profession of faith which it requests distinguishes the true believers from heretics and schismatics: **154.**
It does not follow that the Liturgy can absolutely and on its own authority establish the Catholic faith: **538.**
Even less can one consider the Liturgy as a sort of touchstone by which to judge which truths are to be held by faith: **537, 581, 886.**
In order that a liturgical devotion may appear in perfect conformity with the Catholic faith and may be extended to the universal Church, the intervention of the authority of the Chair of Peter is necessary: **887.**

IV. Liturgical Powers

The Priesthood

(85) – The Church is a society, and therefore must have its own authority and hierarchy: **533.**
All the members of the Mystical Body share the same goods and tend to the same end: **533.**
This does not mean that they all enjoy the same powers: **533;**
 or are competent to perform the same actions: **533.**
Christ's Priesthood: cf. No. *(3)* ff.
At the Last Supper: **552,**
 Christ instituted a visible priesthood: **509, 149, 285, 500, 533, 723, 879.**
Only to the Apostles and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood: **533, 161** ff., **470-473, 500-506.**
The imposition of hands and the tradition of instruments: **500-506.**
Co-consecrators of the episcopal ordination: **470-473, 808.**

(86) – The priesthood is not transmitted by heredity: **533,**
 nor does it originate in the Christian community
 nor is it derived by delegation from the people: **533, 563, 12.**
It is imparted to selected individuals obeying the call of a vocation: **534, 827.**
It may be compared to a spiritual birth in one of the Seven Sacraments, Holy Orders: **534.**

(87) – The Sacrament of Holy Orders confers an indelible character shaping sacred ministers to the likeness of Christ the Priest: **534, 535, 553, 717, 723;**
 and enables them to perform lawfully the acts of priesthood: **534, 824, 828.**
All sacred orders refer to the Eucharist, but especially the priesthood: **824, 828.**
Through the ministry of the priest, it is always Christ who acts: **149, 464, 535, 726.**

The indelible character sets priests in a class apart from all other Christians: **534, 535, 132, 134, 563, 723.**

The Sacrament of Orders also confers a particular grace by which they may worthily fulfill their priestly mission and exercise the virtues of their state: **147** ff., **270** ff., **534, 863.**

(88) – The priest's mission continues Christ's mission: **408:**

of offering the Holy Sacrifice: **509, 520, 535, 12, 206, 569, 717-722, 723;**

of representing God to the people: **533, 436, 724;**

of representing the people before God: **533, 564, 465;**

The priest who "assists" at the Mass of another priest does not represent Christ in the act of the Sacrifice, even if he unites his will to that of the celebrant: **725, 804, 807-809.**

Participation of the Faithful.

(89) – Baptism makes men members of the Mystical Body of Christ the Priest: **567;**

and the baptismal "character" consecrates them to the worship of God: **567.**

Therefore, according to their condition, they share in the priesthood of Christ Himself: **567, 726.**

They must also consider it a duty and an honor to participate actively in the Eucharistic Sacrifice, the center of worship and the principal activity of the priesthood: **562.**

(90) – But this does not mean that they also possess the power of the priesthood: **563, 723, 726.**

The priest approaches the altar as Christ's minister, inferior to Christ, but superior to the congregation: **564, 724.**

On the other hand the congregation in no way represents the person of the Divine Redeemer, is not mediator between itself and God, and in no way possesses the priestly right: **564, 723, 724, 804.**

All this is certain with the certainty of faith: **565.**

(91) – The Church rejects as erroneous all ideas about the "concelebration" of the priest with the people: **563, 724, 804,**

and assures us that such a "concelebration" would be manifestly contradictory to the notion of the Mystical Body: **564.**

Stamped with the mark of Christ by the baptismal character, Christians must reproduce His sentiments under the double aspect of High Priest and Spotless Victim: **562.**

Participation in the Oblation

(92) – It is at the consecration that Christ offers Himself, in the very act of Transubstantiation worked by Our Lord, the priest being *personam Christi gerens*: **805.**

When this consecration of bread and of wine is validly brought about, the whole action of Christ is actually accomplished: **806.**

After the consecration, the oblation of the victim can be accomplished and is accomplished by the priest-celebrant, by the Church, by the other priests, by each of the faithful, but there is no longer the action of Christ offering Himself through the celebrant: **807.**

What the priest performs in a special manner is done by the faithful through their prayer in a universal manner: **565, 7.**

These latter offer the sacrifice by their union with the priest, the minister of Christ, the Head, who offers in the name of all His members: **569, 570, 566, 693.**

On the other hand, the faithful unite their prayers with the intentions of the priest and of Christ: **570;**

and present them to God in the visible rite performed by the priest: **570, 864.**

(93) – It is not necessary for the people to ratify the Sacrifice that it may have its power and efficacy: **571.**

Because the sacrifice is always offered in the name of the whole Church: **571, 565, 579, 580.**

The response to the prayers of the celebrant: **568,**

the gift of bread and wine for the Sacrifice: **568,**
the giving of alms to the celebrant: **568,**
are means by which the faithful share in offering the Holy Sacrifice.

Participation in the Immolation

(94) – The participation in the oblation does not produce its full effect, if the faithful do not also offer themselves as victims with Christ: **573.**
Scriptural Texts: **573.**
This immolation must be made above all in the Eucharistic Sacrifice: **574, 576, 451, 198, 659.**
It is made in union with Christ and the whole Church: **576.**

(95) – This oblation must also radiate in the life of all the faithful: **573, 290** ff., **370, 371, 662, 837, 832** ff.
In almost the same terms, the Liturgy requests the faithful and the sacred ministers to take part in the immolation: **574.**
This union of the faithful with Christ, Priest and Victim, is one of the principal duties of Christians: **562, 455.**
It is signified in a particular manner by the word "Amen" which ends the Canon: **577.**

Active Participation.

(96) – The role of the faithful in the liturgy is twofold:
to receive truth and grace;
to increase the exterior pomp of worship: **797.**
And the aim of the liturgical movement is to bring men closer to the mysteries of faith and to the treasures of grace: **793.**
History of the liturgical movement: **793.**
The faithful's active exterior participation in the rites of the Mass and the Office is the best means of uniting them spiritually to the Divine Redeemer, Priest and Victim: **575, 376, 579, 581.**
The Sovereign Pontiffs have always praised and encouraged this active participation, especially after the

liturgical reform of St. Pius X: **220, 376, 389, 511, 512, 562, 793, 803,**
but they remarked
  that it is not indispensable in order that the sacred action attain its end: **580;**
  it must be in exact conformity with the rules of the Church: **579, 581;**
  it must take into account differences of temperament and conditions: **580.**
  At Mass, it must not divert the attention of the faithful from the main action: **803.**

(97) – As it is the duty of the faithful to take their appointed part in the liturgy: **511,**
it would be fitting to
  facilitate as much as possible their understanding of the Sacred Texts: **587, 575, 231, 767;**
  restore to them the parts of the liturgical chant that are theirs by right: **643, 389, 225, 578;**
  favor the parochial assistance of the laity in the Liturgy: **649, 650, 430, 431;**
  this assistance may be a source of vocations to the priesthood: **649, 122, 716;**
  teach and explain the Liturgy frequently to the faithful: **639, 248, 550, 800.**
  and ask the clergy to be on these points as on others models for the faithful: **1, 647, 648.**

(98) – Bishops' duty to watch over the liturgical life of their faithful: **639, 248, 550, 800.**
Each diocese should also have a Commission for promoting the liturgical Apostolate: **581,** cf. *(35)* and *(39).*
Institutes and liturgical Congresses: **727, 728.**
Importance of the pastoral liturgical movement: **858.**

CONCLUSION

There is but one Liturgy.

(99) – Only the Incarnate Word can render to God a worship perfectly worthy of Him: **518.**
The whole Church participates in this Liturgy of the sole Mediator: **202, 203, 508, 509:**

The Church Militant to which He confided the care of continuing His work of Redemption and of praise: **509, 510, 520**;
The Church Triumphant which sings the eternal Liturgy to Him that sitteth on the throne and to the Lamb: **329, 423, 469, 602, 628.**
The Mosaic liturgy was the shadow and figure of the true Liturgy: **517, 678.**
Material creation finds itself renewed by the Liturgy and its use sanctified in all its acts of worship: **592.**

(100) – There is but one sole Mediator,
one sole Pontiff, Jesus Christ: **508, 519, 553, 603;**
one sole Victim, Jesus Christ: **554, 595.**
The nature and purpose of the Liturgy is to unite our souls with Christ, as living members of His Body: **628, 651,**
so as to offer with Him and by Him to the Eternal Father the worship and homage due to the one true God: **653, 516, 628, 651.**

INDEX OF QUOTATIONS

The numbers in heavy black print refer to the paragraphs of the Papal pronouncements.

HOLY SCRIPTURE

Old Testament:

Genesis 3: **38.**
18: **33, 36.**
28: **38.**
Exodus 30, 16: **141.**
33, 2: **38.**
36, 5: **141.**
I Kings 2, 18: **422.**
I Machabees 5, 57: **294.**
Psalms 25, 8: **437.**
32: **58.**
68, 10: **641.**
79: **112.**
109, 4: **552.**
110: **193.**
Wisdom 1, 4: **196.**
Isaias 6, 1: **38.**
12, 3: **695.**
29, 13: **524.**
32, 17: **895.**
42, 2: **295.**
50, 11: **895.**
Jeremias 11, 19: **210.**
17, 5: **296.**
Daniel 3, 56: **592.**
7, 9: **35, 38.**
Joel 2, 15-16: **651.**
Habacuc 2, 3: **112.**
Zacharias 9, 17: **196.**
Malachias 1, 11: **149, 178, 194, 465, 510, 561.**

New Testament:

Matthew 1, 21: **810.**
5, 13-14: **893.**
7, 7: **395, 453.**
11, 28: **205, 598.**
11, 29: **295.**
12, 19: **295.**
13, 24: **651.**
17, 5: **835.**
17, 18-20: **394.**
18, 3-5: **299.**
18, 20: **397, 520.**
21, 2: **845.**
26, 28: **678.**
28, 20: **548.**
Mark 7, 6: **524.**
10, 13: **299.**
14, 23: **556.**
16, 15-16: **533.**
Luke 1, 28: **627.**
6, 32-35: **876.**
10, 37: **694.**
11, 9: **453.**
12, 50: **810.**
14, 23: **587.**
18: **446.**
18, 1: **112, 293, 599.**
19, 14: **210.**
22, 12: **687.**
22, 15: **687.**
22, 19: **198, 687, 879.**

22, 20: 678, 786.
John 1, 1-33: 819.
  1, 9: 518.
  1, 14: 518.
  1, 29: 810.
  2, 17: 641.
  3, 8: 635.
  3, 14-15: 810.
  4, 14: 188, 297.
  4, 48: 189.
  4, 52: 189.
  4, 54: 189.
  6: 419.
  6: 458.
  6, 27: 188.
  6, 34: 869.
  6, 51: 186, 428, 893.
  6, 52: 183.
  6, 54: 693, 869.
  6, 55: 197.
  6, 56-57: 704.
  6, 58: 256.
  6, 59: 256, 869.
  7, 4: 294.
  7, 18: 295.
  10, 10: 187, 701, 826, 893.
  12, 32: 869.
  13, 1: 552.
  13, 34: 688, 704.
  13, 35: 450, 694.
  14, 2: 635.
  14, 6: 685.
  14, 14: 469.
  15, 4: 592.
  15, 5: 464.
  15, 9: 688.
  16, 23: 395, 592.
  17, 11: 704.
  17, 20-23: 704, 835, 893.
  20, 22: 282.
  21, 7: 813.
  21, 15-17: 550.
Acts 2, 1-15: 600.
  2, 3: 24.
  2, 42: 203, 258, 431, 521.
  3, 1: 600.
  4, 2: 789.
  4, 32: 203, 644, 706.
  10, 9: 600.
  10, 38: 621.
  16, 25: 600.
  20, 28: 435, 550.
Romans 6, 9: 554.
  8, 26: 112.
  12, 1: 573, 864.
  12, 9: 876.
1 Cor. 3, 23: 530, 796.
  9, 22: 413.
  10, 16: 672.
  10, 17: 202, 349, 449, 515, 515, 587, 836.
  11, 21: 680.
  11, 23: 280, 678, 811.
  11, 24: 586, 678.
  11, 26: 198.
  11, 28: 298, 527.
  12, 27: 576.
  13, 2: 876.
  14, 33: 653.
  15, 28: 819.
2 Cor. 4, 10: 370.
  6, 1: 532.
  8, 14: 201.
  12, 14-15: 413.
  14, 10: 370.
Galatians 2, 19-20: 561, 562, 576.
  4, 19: 532.
  6, 14: 561.
Ephesians 1, 4: 638.
  1, 9-10: 194.
  2, 5: 826.

2, 19-22: 520.
3, 16: 654.
4, 5: 424.
4, 7: 464.
4, 13: 622.
4, 16: 464.
5, 2: 787.
5, 20: 590.
5, 40: 576.
6, 10: 427.
Philippians 1, 6: 837.
2, 5: 562.
2, 8: 837.
2, 21: 294.
4, 13: 296.
Colossians 3, 1: 615.
3, 11: 532.
3, 16: 521.
4, 2: 293.
1 Thessalonians 5, 17: 112, 293.
5, 19: 652.
5, 21: 652.
2 Thessalonians 2, 7: 393.
1 Timothy 2, 1-4: 399.
2, 5: 396, 496, 508, 579, 886.
3, 15: 424, 519.
6, 10: 200.
Titus 3, 4: 187, 480.
Hebrews 4, 14: 508.
5, 1: 370
5, 2: 371.
5, 7: 558.
6, 19: 628.
8, 5: 157.
9, 4: 508.
9, 14: 890.
9, 28: 178.
10, 1: 517.
10, 5-7: 518.
10, 10: 518.
10, 14: 559.
10, 19-24: 531.
10, 21: 628.
10, 22: 628.
10, 39: 518.
13, 8: 619.
13, 15: 599.
13, 17: 652.
James 1, 5: 112.
1 Peter 1, 19: 597.
2, 5: 573.
2, 9: 371.
5, 2: 800.
2 Peter 1, 4: 370, 705.
1 John 2, 1: 519.
2, 2: 557.
4, 16: 826.
Jude 10: 184.
Apocalypse 5, 12: 595, 695.
5, 13: 653.
21, 2: 434.

COUNCILS

Arras: 122.
Braga: 681.
Cambrai: 81.
Carthage: 679.
Cologne: 82.
Constance: 593, 682.
Hippo: 679.
Mâcon: 681.
Milan: 82, 90, 298.
Nicea: 22.
Toledo: 71, 83, 681.
Trent, Section 7: 500.
13: 201, 202, 207, 257, 302, 306, 348, 593, 595, 816.

21: **302, 311.**
22: **40, 63, 161, 208, 255, 370, 453, 458, 510, 552, 559, 575, 582, 586, 660, 804.**
23: **13, 53, 161, 563.**
24: **51.**
25: **19, 145.**
84: **15.**
Catechism: 39, **312.**

CANON LAW

Decrees of Gregory 9: **50.**
Extravagante "*Docta Sanctorum*": **92.**
Canon law: c. 125: **532, 630, 859.**
126: **532.**
135: **859.**
253: **545.**
565: **532.**
571: **532.**
595: **532.**
810: **590.**
820-823: **667.**
863: **683.**
1178: **645.**
1188-1196: **667.**
1248: **456.**
1251: **630.**
1257: **546.**
1261: **546.**
1265-1275: **669.**
1367: **532.**

LITURGY

Canon of the Mass: 431, 555, 557, 566, 571, 573, 577, 588, 857.
Ordinary of the Mass: 566.
Collect for Dedication of a Church: **598.**
Collect for the Feast of Corpus Christi: **586.**
Secret: **836.**
Collect for the Mass *Salus autem*: **625.**
Collect of St. John Damascene: **625.**
Lauda Sion: **598, 678.**
Secret, Thursday after the II Sunday of Lent: **524.**
Secret, Mass of Blessed Trinity: **592.**
Secret, IX Sunday after Pentecost: **561.**
Preface for Christmas: **523.**
Preface for Pentecost: **690.**
Postcommunion, Sunday in Octave of Ascension: **590.**
Postcommunion, I Sunday after Pentecost: **590.**
Ash Wednesday Liturgy: **527.**
Hymn of the Sacred Heart: **787.**
Hymn of Vespers of the Precious Blood: **660.**
Salve Regina: **627.**
Pontifical, *de alt. consec.*: **574.**
Pontifical, *de ord. presbyt.*: **574.**

AUTHORS

Adami, Observations: **62.**
Aebredus, *Speculum caritatis*: **57.**
Alexander de Castro, *Adversus hæreses*: **19.**
Ambrose (St.), *Hexameron*: 644.

– *de fide resurr.*: 114.
Angoulème (monk of), *Life of Charlemagne*: 99.
Antonious (St.), *Somme*: 31, 61, 99, 310.
Augustine (St.), *City of God:* 122, 576, 608.
– *Confessions*: 86, 192, 607.
– *de diversis quæsionibus*: 196.
– *de predestinatione*: 527.
– *de Trinitate*: 33, 557.
– *Enchiridion*: 537.
– *In Joannem*: 202, 449, 457, 650, 703, 705.
– *in psalmum* 88: 672.
– – 98: 593.
– – 123: 619.
– – 127: 672.
– – 147: 559.
– *Letter* 130: 522, 538.
– *Sermon* 47: 359.
– – 57: 257.
– – 219: 671.
– – 227: 451.
– – 272: 576.
– – 336: 643.
– *in app.* 55: 292.
Ayala, *Christian Painting*: 24, 32, 35.
Baronius: 65.
Bede (St.), *Homily* 70: 625.
Bellarmine, *Controversies*: 29, 64.
Bellotte, *De ritibus*: 67.
Bernard (St.): 626, 627.
Bingham: 73.
Bona (Card.), *de divina psalm.*: 55, 65, 523.
– – *rer. liturg.*: 40.
Bonarota, *Osservazioni sui vasi*: 23.
Calmet, *Commentaire sur la Genèse*: 34.
Capisucchi, *Controverses Theologiques*: 35.
Casalius, *De veteribus*: 71.
Clement (St.): 876.
Cornelius a Lapide, *On Genesis*: 33.
Cyprian (St.), *Letter* 63: 370.
– – *Letter* 69: 202, 856.
Cyril (St.), of Alexandria, *On St. John*: 196.
Cyril (St.), of Jerusalem, *Catechesis*: 26.
Dante, *Hell*: 656.
Denys of Alexandria, *Against Paul of Samosata*: 20.
Deacon (Paul), *Life of St. Gregory*: 51, 99.
– *Biography of the Bishops of Metz*: 120.
Didachè: 706.
Doni, *De prestantia musicæ*: 100.
Drexelius: 46, 79, 84.
Durand *(Guillaumme)*: 74.
Eveillon: 52.
Feijoo: 89, 94.
George: 120.
Gerson: 30.
Gretser: 23, 28.
Hamel (du): 33.
Ignatius (St.), martyr, *ad Eph.*: 587.
Imitation: 591.
Innocent III, *De sacro altaris*: 565.
Isidore (St.): 66, 81.

John Chrysostom (St.), *Sermon* 82: 290.
– – *de precatione*: 292.
– – *in primam ad Cor.*: 449, 596, 705.
– – *in Joannem*: 553, 890, 871, 873.
John of Salisbury, *Policratius*: 60.
Justinian, *Apology*: 431.
Lambertini (Benedictus XIV), *De la Canonis*: 18, 28, 35.
– *Of the feasts of Our Lord*: 21.
– *De Syn. dioec.*: 679.
Lebrun, *Explanation of the Mass*: 54.
Ledesima: 309.
Leo (St.), *Sermon* 63: 672, 834, 848.
Lindanus, *Panoplia evangelica*: 78, 84.
Mabillon, *Museum italicum*: 54.
Macri, *Vocabulary*: 31.
Molanus, *History of Images*: 18, 30, 32.
Muratori, *Descriptio missionum*: 69.
– *Antiqua romana liturgia*: 71.
Nicetius (St.), *De psalmodiæ bono*: 71.
Paludanus: 74.
Persicus: 68.
Pétau, *Theological Dogmas*: 18.
Pius V (St.), *Quod a nobis*: 143.
Pierre de Blois, *Sermon* 14: 105.
Prudence, *Contra Symmachium*: 684.
Racine, *Athalie*: 422.
Raynaud (Théophile): 28.
Richelieu: 19.
Robert Bellarmine (St.), *De missa*: 564, 565, 576.
Rodulphe de Tongres: 99.
Rupert, *On Genesis*: 33.
Sarnelli, *Ecclesiastical Letters*: 31.
Suarez: 18, 33, 66, 75, 93.
Sylvius: 29, 66.
Tertullian, *De oratione*: 660.
Thomas (St.); 1a, q. 1: 477.
– 2a 2ae, q. 81: 517.
– 2a 2ae, q. 82: 529.
– 2a, 2ae, q. 91: 58.
– 3a, q. 22: 533.
– 3a, q. 49: 620.
– 3a, q. 60: 477.
– 3a, q. 62: 620.
– 3a, q. 65: 826, 874.
– 3a, q. 66: 787.
– 3a, q. 78: 677.
– 3a q. 79: 202, 677, 831.
– 3a, q. 80: 309.
– 3a, q. 82: 824.
– 3a, q. 83: 670, 677.
– *Suppl.* q. 42: 787
– *Contra Gentes IV*, 58: 436.
– *in Matth.* 6: 872.
– *in Joann.* 4: 894.
– *in I am ad Cor.*: 451.
– *Office of the Blessed Sacrament*: 198.
Thomas de Vaud: 32.
Thuanus: 28.
Valentia: 18, 31, 91.
Vasquez: 29, 309.

INDEX OF DOCUMENTS AND SOURCES

WRITTEN DOCUMENTS – Alphabetical Index

The numbers in bold type refer to the divisions of the papal pronouncements in this volume.

The last column of this index gives the sources of each document; the second line of each reference is the source of the English version. For an explanation of the abbreviations used, see page 620.

Ab eo tempore	Nov. 5, 1745	**39**	Bl. 1, 144 Transl.
Abhinc duos annos	Oct. 23, 1913	**347-349**	AAS. 5, 449 Transl.
Abrogata	June 22, 1897	**170**	AA. 7, 38 Transl.
Accepimus	July 16, 1746	**40**	Bl. 2, 17 Transl.
Ad catholici	Dec. 20, 1935	**408-409**	AAS. 28, 5 Transl.
Ad Petri cathedram	June 29, 1959	**856-857**	AAS. 51, 497 NCWC
Amantissimi	May 3, 1858	**149-150**	AA. 3, 17 Transl.
Amantissimus	April 7, 1862	**151**	AA. 3, 424 Transl.
Annus qui	Feb. 19, 1749	**41-104**	Bl. 3, 3 Transl.
Apostolicæ curæ	Sept. 13, 1896	**160-168**	AA. 6, 198 CTS
A quo die nobis	Sept. 13, 1758	**112**	Bl. 1, 9 Transl.
Auctorem fidei	Aug. 23, 1794	**123-124**	Bl. 3, 985 Denz.
Augustissimam	Dec. 21, 1840	**141**	AA. 3, 58 Transl.
Au milieu des fatigues	Nov. 29, 1959	**877**	DC. 57, 309 Transl.
Caritate Christi	Dec. 25, 1825	**129**	Bl. 1, 114 Transl.
Caritate Christi	May 3, 1932	**393-399**	AAS. 24, 177 NCWC
Caritatis studium	July 25, 1898	**177-179**	AA. 7, 150 Transl.
Certiores effecti	Nov. 13, 1742	**5-9**	Bl. 1, 64 Transl.
Christus Dominus	Jan. 6, 1953	**678-683**	AAS 45 ESC
Commissum divinitus	May 17, 1835	**137-139**	AA. 2, 29 Transl.
Communis omnium	July 30, 1897	**172**	AA. 7, 44 Transl.
Conficiuntur	1752	**108-110**	Bl. 3, App. 5 Transl.
Conflictatio bonorum	Feb. 11, 1949	**660-661**	AAS. 41, 58 CD

Con gran emoción	Feb. 15, 1959	835-836	AAS. 51, 206 Transl.
Corporis mystici	June 29, 1943	462-469	AAS. 35, 253 NCWC
Cum in Ecclesia	Sept. 17, 1833	131-133	AA. 1, 267 Transl.
Cum semper	Aug. 19, 1744	13-15	Bl. 1, 103 Transl.
Cum sicut	Sept. 1, 1742	4	Bl. 1, 62 Transl.
Dies secunda	May 25, 1898	176	AA. 7, 136 Transl.
Divini cultus	Dec. 20, 1928	372-392	AAS. 21, 33
Divino afflatu	Nov. 1, 1911	328-336	AAS. 3, 633 Transl.
Dolorem quo	Nov. 30, 1839	140	AA. 2, 256 Transl.
Dudum nos	Aug. 22, 1841	142	AA. 3, 109 Transl.
Dum Christus	Oct. 18, 1938	416	AAS. 30, 343 Transl.
Editæ sæpe	May 26, 1910	294-298	AAS. 2, 357 Transl.
Episcopalis consecrationis	Nov. 30, 1944	470-473	AAS. 37, 131 Transl.
Graviter sane	Sept. 28, 1844	144-146	AAS. 3, 299 Transl.
Hærent	Aug. 4, 1908	290-293	BP. 6, 16 CP
Haurietis aquas	May 15, 1956	786-787	AAS. 48, 309 NCWC
Holy Office Circular	Feb. 25, 1947	493-499	DC. 44, 1609 Transl.
Il desiderio	Dec. 8, 1903	249-254	AAS. 1, 68 Transl.
In cotidianis	March 24, 1945	481-489	AAS. 37, 65 L.P.
Incruentum altaris	Aug. 10, 1915	350-355	AAS. 7, 401 Transl.
Inde a primis	June 30, 1960	886-890	AAS. 52, 545 NCWC
Inscrutabile	Dec. 9, 1775	113	Bl. 1, 72 Transl.
Inter gravissimas	Feb. 3, 1832	130	AA. 1, 110 Transl.
Jam ita	Sept. 13, 1938	415	AAS. 31, 162 Transl.
Lamentabili	July 3, 1907	274-287	AAS. 5, 76 Denz.
Legation, Caprara (Apostolicæ Sedis)	March 9, 1802	125-126	Bl. 1, 123 Transl.
Legation, Caprara (Sublata tandem)	March 9, 1802	127-128	Bl. 1, 124 Transl.
Le moment Nous paraît	May 17, 1908	288-289	AAS. 4, 135 Transl.

Mediator Dei	Nov. 20, 1947	508-653	AAS. 39, 521 VLT
Militantis Ecclesiæ	Oct. 13, 1754	111	Bl. 4, 40 Transl.
Miræ caritatis	May 28, 1902	182-215	Ft. 648 ESC
Miserentissimus	May 8, 1928	370-371	AAS. 20, 185 CP
Misisti	Sept. 6, 1899	180	AA. 7, 283 Transl.
Missionalium rerum	Sept. 14, 1937	412-414	AAS. 29, 413 Transl.
Musicæ sacræ	Dec. 25, 1955	744-784	AAS. 48, 5 NCWC
Mystici Corporis	June 29, 1943	462-469	AAS. 35, 253 NCWC
Nihil profecto	Aug. 12, 1742	3	Bl. 1, 60 Transl.
Non mediocri	March 17, 1864	152-153	AA. 3, 646 Transl.
Norunt profecto	Oct. 27, 1940	425	AAS. 32, 388 Transl.
Nos quidem	May 17, 1901	181	AAS. 33, 642 Transl.
Nous sommes présent	June 25, 1956	788-791	AAS. 48, 578 Transl.
Omnem sollicitudinem	May 13, 1874	154-155	AA. 6, 316 Transl.
Orientales	Dec. 23, 1945	490-491	AAS. 38, 33 Transl.
Orientalium	Nov. 30, 1894	158-159	AA. 5, 302 Transl.
Perantiqua	May 24, 1951	673	DC. 48, 1297 Transl.
Peropportunum	April 16, 1939	417	AAS. 31, 219 Transl.
Præclara studio	Aug. 20, 1935	407	AAS. 28, 67 Transl.
Primo exacto	Nov. 1, 1957	829	AAS. 49, 1051 Transl.
Princeps Pastorum	Nov. 28, 1959	876	OR. 50 NCWC
Providentissimus	Nov. 28, 1897	173-175	AA. 7, 97 Transl.
Quam singulari	Aug. 8, 1910	299-325	AAS. 2, 576 ESC
Quam sollicita	Dec. 21, 1934	406	BP. 12, 243 Transl.
Quanta cura	June 30, 1741	2	Bl. 1, 22 Transl.
Quarta vertentis	March 24, 1751	105-107	B. 3, 42 Transl.
Quas primas	Dec. 11, 1925	357-369	AAS. 17, 593 CTS
Quemadmodum	March 23, 1743	10-11	Bl. 1, 82 Transl.
Quem vos	June 13, 1894	157	AA. 5, 270 Transl.

Quod aliquantulum	March 10, 1791	120-122	Gl. 1, 104 Transl.
Quod tuæ	March 12, 1894	156	AA. 5, 241 Transl.
Quo graviora	Oct. 4, 1833	134-136	AA. 1, 273 Transl.
Rubricarum instructionem	July 25, 1960	891-892	AAS. 52, 593 NCWC
Sacerdos in æternum	April 20, 1744	12	Bl. 1, 97 Transl.
Sacerdotii Nostri	July 31, 1959	859-867	DC. 56, 1025 NCWC
Sacram communionem	March 19, 1957	825	AAS. 49, 177 NCWC
Sacramentum ordinis	Nov. 30, 1947	500-506	AAS. 40, 5 CP
Sacra Tridentina	Dec. 20, 1905	255-273	AAS. 2, 894 ESC
Sæpenumero	July 14, 1941	453-461	AA. 33, 389 Transl.
S. Congregation of Rites	Oct. 3, 1949	667-671	DC. 47, 875 Transl.
S. Congregation of Rites	Feb. 9, 1951	671	DC. 48, 331 Transl.
S. Congregation of Rites	Nov. 16, 1955	740-743	DC. 52, 1537 Transl.
Secretary of State	July 17, 1953	697-698	OR. 29 Transl.
Secretary of State	Aug. 10, 1953	701-702	OR. 33 CP
Secretary of State	Nov. 22, 1953	714-716	OR. 49 Transl.
Secretary of State	July 14, 1959	858	DC. 56, 1421 Transl.
Secretary of State	Jan. 11, 1960	878	DC. 57, 297 Transl.
Singularem	Aug. 31, 1745	16	Bl. 1, 137 Transl.
Singulari quidem	March 17, 1856	147-148	AA. 2, 510 Transl.
Sollicitudini	Oct. 1, 1745	17-38	Bl. 1, 141 Transl.
Studium pio	Aug. 6, 1842	143	AA. 3, 168 Transl.
Suavi quodam	July 28, 1897	171	AA. 7, 41 Transl.
Summa animi	Jan. 1, 1937	410-411	AAS. 29, 54 Transl.
Summi Pontificatus	Oct. 20, 1939	418	AAS. 31, 481 NCWC
Supremi disciplinæ	July 2, 1911	326-327	AAS. 3, 305 Transl.
Tradita ab antiquis	Sept. 14, 1912	337-346	AAS. 4, 609 Transl.
Tra le sollecitudini	Nov. 22, 1903	216-248	AAS. 36, 329 Grail Pub.
Ubi primum	Dec. 3, 1740	1	Bl. 1, 2. Transl.

ORAL DOCUMENTS – Chronological Index

Easter, 1782	To pilgrims	114-119	Bl. 1, 364 Transl.
March 1, 1897	To the Sacred College	169	AA. 6, 264 Transl.
May 23, 1923	To the Sacred College	356	BP. 1, 216 Transl.
Oct. 27, 1932	At the Inauguration of the Vatican Picture Galley	400-405	BP. 8, 127 Transl.
March 3, 1940	At the Pontifical Mass	419-421	BP. 2, 51 Transl.
May 8, 1940	To the "Little Singers"	422-423	DR. 2, 109 Transl.
Oct. 18, 1940	To pilgrims of the Byzantine Rite	424	DR. 2, 265 Transl.
Nov. 10, 1940	To the Youth of Catholic Action	426-431	AAS. 32, 492 Transl.
Jan. 15, 1941	To Newlyweds	432-436	DR. 2 375 CP
May 1, 1941	To the Association for poor Churches	437-446	DR. 3, 71 Transl.
June 26, 1941	To the Eucharistic Congress of the U.S.A.	447-452	AAS. 33, 351 CD
Feb. 17, 1945	To the priests and Lenten preachers of Rome	474-480	AAS. 37, 33 Transl.
July 31, 1946	To the "Little Singers"	492	DR. 8, 195 Transl.
Sept. 7, 1947	To Italian Catholic Action	507	AAS. 39, 425 Transl.
March 10, 1948	To the Lenten preachers	654	AAS. 40, 115 Transl.
May 19, 1948	To a group of artists	655-657	DR 10, 85 Transl.
Oct. 31, 1948	To the Eucharistic Congress of Porto Alegre	658-659	AAS. 40, 503 Transl.
March 23, 1949	To the Lenten preachers	662-666	AAS. 41, 182 CD
Feb. 25, 1951	To the Eucharistic Congress of the Gold Coast	672	AAS. 43, 170 OR
April 8, 1952	To a group of artists	674-676	DR. 14, 47 NCWC
June 1, 1952	To the Eucharistic Congress of Barcelona	677	AAS. 44, 478 CD
April 9, 1953	To students of the Sorbonne in pilgrimage to Assisi	684-686	DC. 50, 521 CD

April 19, 1953	To the Eucharistic Congress of Sydney	687-688	OR. 18 CD
May 14, 1953	To workers	689	DC. 50, 783 CD
May 24, 1953	To Roman university students of Catholic Action	690-691	DC. 50, 887 CD
May 31, 1953	To Priest adorers	692-695	OR. 24 Transl.
June 4, 1953	To a parish of Umbria	696	OR. 25 Transl.
Aug. 4, 1953	To the Catholics of Naples	699-700	OR. 34 Transl.
Aug. 15, 1953	To the Brazilian Eucharistic Congress	703-706	OR. 34 CD
Sept. 13, 1953	To the Eucharistic Congress in Turin	707-710	OR. 38 CD
Sept. 16, 1953	To viniculturists	711	OR. 39 Transl.
Oct. 6, 1953	To the International Silk Industry Congress	712	OR. 42 Transl.
Nov. 10, 1953	To the Italian National Congress of Goldsmiths	713	OR. 47 Transl.
May 29, 1954	At the Canonization of Pius X	717-722	OR. 1, 6, 54 CD
Nov. 2, 1954	To the Cardinals and Bishops	723-728	OR. 4, 11, 54 CD
April 20, 1955	At the Exhibition of Fra Angelico	729-734	DC. 52, 596 CD
July 24, 1955	To the Eucharistic Congress of Rio de Janeiro	735-739	DC. 52, 1026 TPS
May 6, 1956	To the Italian Eucharistic Congress	785	AAS. 48, 475 Transl.
Sept. 12, 1956	To the International Congress of Dietetics	792	DR. 18, 417 Transl.
Sept. 22, 1956	To the International Congress of Pastoral Liturgy	793-822	AAS. 48, 711 TPS
Dec. 16, 1956	To the Eucharistic Congress of Bolivia	823-824	AAS. 49, 68 Transl.
May 19, 1957	To the Spanish Eucharistic Congress	826	AAS. 49, 364 Transl.
Oct. 5, 1957	To the Second Congress for the Apostolate of the Laity	827-828	AAS. 49, 922 NCWC

April 30, 1958	To the Artists of the Villa Médicis	830	DR. 20, 135 TPS
Sept. 17, 1958	To the Eucharistic Congress of Ecuador	831	AAS. 50, 725 Transl.
Nov. 23, 1958	Homily at St. John Lateran	832-834	DR. 1, 35 TPS
March 13, 1959	To the Apostolic Union of the Clergy	837	AAS. 51, 198 TPS
March 29, 1959	Easter Homily	838-853	AAS. 51, 245 TPS
May 28, 1959	To the faithful of Rome	854	DR. 1, 349 Transl.
June 11, 1959	To the President of Turkey	855	AAS. 51, 427 Transl.
Sept. 13, 1959	To the Eucharistic Congress of Catania	868-874	AAS. 51, 709 NCWC
Oct. 28, 1959	To the faithful of Rome	875	DR. 1, 503 NCWC
Jan. 25, 1960	To the Roman synod	879-880	DC. 57, 259 NCWC
Jan. 26, 1960	To the Roman synod	881-882	DC. 57, 265 NCWC
Feb. 18, 1960	To the Lenten preachers	883	DC. 57, 321 NCWC
April 16, 1960	To the French Eucharistic Crusade	884-885	DC. 57, 515 Transl.
Aug. 7, 1960	To the International Eucharistic Congress at Munich	893-896	OR. 8, 8, 60 NCWC